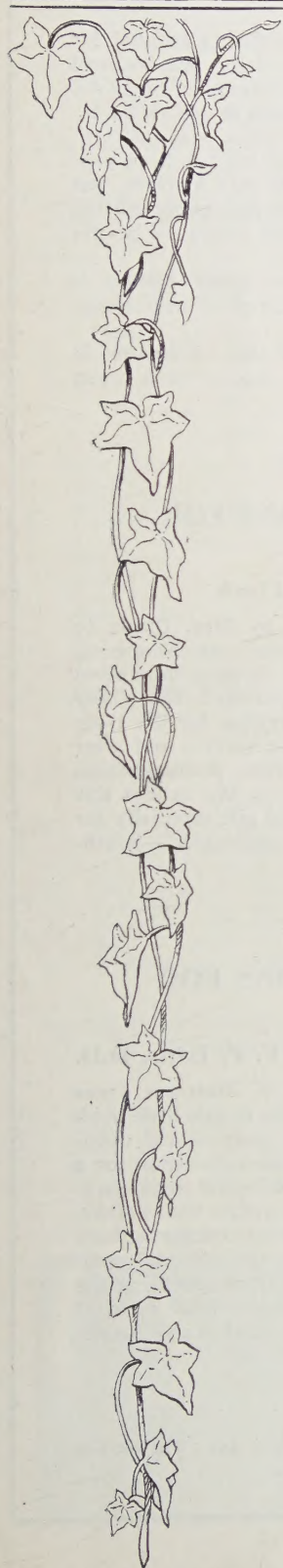
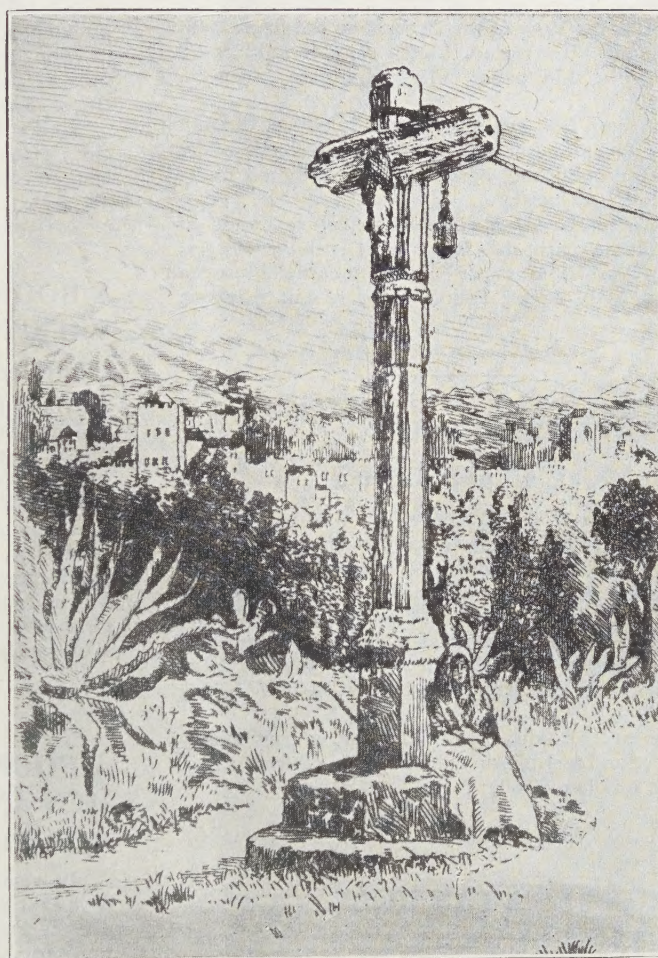


April 4, 1936



The Living Church

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The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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REV. FRANK GAVIN, Th.D.

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Published and printed by MOREHOUSE PUBLISHING Co., 1801 W. Fond du Lac Ave., Milwaukee, Wis.

New York Office, 14 East 41st Street. Entered as second class matter at the Post Office, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, LATIN-AMERICAN COUNTRIES, AND SPAIN	\$4.00 per year
CANADA AND NEWFOUNDLAND	4.50 per year
OTHER FOREIGN COUNTRIES.....	5.00 per year

Church Kalendar

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APRIL

5. Sixth (Palm) Sunday in Lent.
6. Monday before Easter.
7. Tuesday before Easter.
8. Wednesday before Easter.
9. Maundy Thursday.
10. Good Friday.
11. Easter Even.
12. Easter Day.
13. Easter Monday.
14. Easter Tuesday.
19. First Sunday after Easter.
25. St. Mark. (Saturday.)
26. Second Sunday after Easter.
30. (Thursday.)

KALENDAR OF COMING EVENTS

APRIL

- 14-15. Convocation of Puerto Rico.
- 19-21. Convention of Colorado.
21. Convention of South Florida.
22. Conventions of Georgia, Sacramento.
- 26-27. Convocation of Eastern Oregon.
28. Convention of South Carolina.
- 28-30. National Council Meeting.
29. Convention of Massachusetts.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

13. St. Barnabas' Church, Apponaug, R. I.
14. House of Prayer, Newark, N. J.
15. Trinity Church, Haverhill, Mass.
16. Church of the Saviour, Providence, R. I.
17. St. Matthias', East Rochester, N. Y.
18. Advent Church, San Francisco, Calif.

Clerical Changes

APPOINTMENTS ACCEPTED

CUNHA, REV. JOAO B. B. DA, formerly rector of Trinity Church, São Leopoldo, is general missionary of Porto Alegre, and locum tenens of Trinity Church there, with address at Caixa 790, Porto Alegre, R.G.S., Brazil.

FRENCHMAN, REV. ALEXANDER P., in charge of the Church of St. Edward the Martyr, New York City, has been installed as rector of that church February 2d. Address, 14 E. 109th St.

KIPPENBROCK, REV. MICHAEL J., formerly vicar at St. Matthew's Church, Fairbanks, Alaska; to be rector of Emmanuel Church, Bel Air, Maryland, effective April 15th.

KRISCHKE, REV. GEORGE U., formerly rector of Trinity Church, Porto Alegre; is rector of Trinity Church, São Leopoldo. Address, Rua José Bonifácio, 388, São Leopoldo, R.G.S., Brazil.

TODT, REV. HENRIQUE, formerly in charge of the Church of the Transfiguration, Rosario; is assistant at the Church of the Redeemer, Pelotas, R.G.S., Brazil. Address, Caixa 7.

VAN ZANDT, REV. MALCOLM J., formerly rector of St. Thomas' Church, Neenah-Menasha, Wis. (F.L.); to be vicar of Christ Church, Redding Ridge, and Emmanuel Church, Weston, Conn., effective April 1st. Address, Redding Ridge, Conn.

WOOD, REV. JOSEPH C., formerly in charge of St. John's Church, Milton, and the churches at Bridgeville and Indian River, Del.; is vicar of Calvary Church, Hillcrest, and assistant at the Cathedral of St. John, Wilmington, Del. Address, 307 W. 22d St., Wilmington.

NEW ADDRESSES

HEAGERTY, REV. WILLIAM B., formerly Gilroy, Calif.; 1663 N. Allen Ave., Altadena, Pasadena, Calif.

SAUNDERSON, REV. JOHN DEB, formerly Merchantville, N. J.; R. F. D., Blackwood, N. J.

SMITH, REV. JOHN W., formerly Marvin Hughitt Hotel; 546 Dakota Ave., S., Apt. 21, Huron, S. Dak.

ORDINATIONS

PRIESTS

NEWARK—The REV. LEONARD F. NICHOLS was ordained to the priesthood by Bishop Washburn of Newark in the Church of the Ascension, Bloomfield, N. J., March 26th. Bishop Ludlow preached the sermon.

SOUTHERN BRAZIL—The REV. NATHANIEL DUVAL DA SILVA was advanced to the priesthood by Bishop Thomas of Southern Brazil in the Church of the Redeemer, Pelotas, February 16th. The ordinand was presented by his father, the Rev. J. S. da Silva, and the Rev. A. T. Pithan preached the sermon. The Rev. Mr. da Silva is assistant at the Church of the Crucified, Bagé, R.G.S., Brazil, with address at Caixa 38.

DEACONS

DELAWARE—HARRY EDGAR HAMMOND was ordained to the diaconate by Bishop Cook of Delaware in Trinity Church, Wilmington, March 15th. The candidate was presented by the Rev. Charles Penniman, and is assistant at Trinity Church, Wilmington, Del. The Rev. Herbert A. Donovan preached the sermon.

KYOTO—HAYAJI KOSHIBA and SHICHIRO OKAJIMA were ordained to the diaconate by Bishop Nichols of Kyoto in St. Agnes' Church, Kyoto, Japan, March 8th. The Rev. Kishiro Hayakawa, D.D., preached the sermon. The Rev. Mr. Koshiba was presented by the Rev. J. Hubard Lloyd and is serving at Christ Church, Hiro, Wakayama Ken. The Rev. Mr. Okajima was presented by the Rev. Chiyokichi Kitagawa, and is in charge of the Church of Our Saviour, Tawaramoto, Nara Ken.

LOS ANGELES—WALLIS REID HAMMOND was ordained deacon by Bishop McElwain of Minnesota, acting for Bishop Stevens of Los Angeles, in St. John's Chapel, Evanston, Ill., March 7th.

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The Torok Case

TO THE EDITOR: It was my hope, and that of the bishops with whom I am acting, that no further statement on the action of the Bishop of Eau Claire in regard to Dr. Torok would be necessary until the meeting of the House of Bishops, but your editorial (L. C., March 28th) gives a distinctly wrong impression as to my relation to the case and I must therefore ask you kindly to publish this brief statement in correction. Your claim that "THE LIVING CHURCH has taken no part in this controversy" is an extraordinary one in view of the editorials and other statements on this matter which you have published during a period of more than two years.

The case is far indeed from being one mainly of discussion between the Bishop of Eau Claire and myself, as all know who have read the published statements. What I have felt compelled, most unwillingly, to write on this matter represents, as you know, the conviction and position of a great number of the bishops of this Church, and this conviction has not been reached without careful thought and consideration.

The primary question is not that of Dr. Torok's fitness for the office of a bishop in this Church as your editorial indicates. That question has now fallen into the background. In spite of the position taken in this matter by the House of Bishops at Atlantic City, and at Houston, the Bishop of Eau Claire, acting apparently with the assent of the Presiding Bishop (see the Presiding Bishop's published reply to the protest sent to him by Bishop Mann, Bishop Ward, and myself), has taken action purporting to give Dr. Torok status as a bishop in this Church, and THE LIVING CHURCH has announced this action in its columns, and has recorded it, and published it as though it were official action in the *Living Church Annual* for 1936 (see page 500, and elsewhere, in that volume).

Apart from all personal questions relating to Dr. Torok, therefore the question now before the Church is, Has the Bishop of Eau Claire, or any individual bishop, the right to "receive" one who claims to hold the office of bishop, and give him status as "a bishop in this Church"? This vital constitutional matter, which your editorial ignores, is the question now before us, and this question must be dealt with, and can only be dealt with, by the House of Bishops itself, or by the General Convention, and not by an other unofficially appointed committee.

(Rt. Rev.) WILLIAM T. MANNING,
New York. Bishop of New York.

TO THE EDITOR: May I file a respectful but emphatic protest against the statement in your editorial column of March 28th, that "The dispute (about Dr. Torok) has been principally between Bishop Manning, who opposes vigorously the recognition of Dr. Torok, and Bishop Wilson who is equally determined to have him recognized."

The Bishop of New York is not waging single combat, but is clearly and strongly giving expression to the view of many other bishops, members of the House which on two occasions, at Atlantic City and Houston, refused to approve of the election of Dr. Torok and declined to give him the status of a bishop in this Church.

The main question to be considered at the next meeting of the House is not the

other matters in this case, important as they may be, but the constitutionality of the action of the Bishop of Eau Claire; and for this decision the House does not need guidance by a committee.

(Rt. Rev.) JOHN C. WARD,
Erie, Pa. Bishop of Erie.

WE COMMENT on this subject editorially.
—THE EDITOR.

The German Situation

[Translated]

TO THE EDITOR: THE LIVING CHURCH of January 18th is at hand. I am always delighted with its contents. Only now and then there are articles that pain me, because I know from my own experience that they misrepresent contemporary German affairs. I am grieved at this all the more because I love America and its people, and would have them to see us as we are and thus to understand aright what it is we are fighting for.

Little need be said about our ecclesiastical differences. Here time will bring light and show the way out. I readily grant that Dr. Leiper tries to be objective and fair. But he is, for all that, onesided. It is perfectly evident that he is profoundly influenced by the left wing of the so-called "Confessional front."

Apropos of "Confessional front," why, the very name is a deception! Every straight-thinking man means by this term a front that stands to and abides by the Church's confession of faith and loyally supports it. Now in that confession the Church professes the Christian faith as contained in the Apostles' and Nicene Creeds. Yet the "Confessional front" embraces very many men who repudiate the Divinity of Christ, the redemption through His blood and His bodily resurrection. Besides, it is an undeniable fact that the Confessional front has among its members a considerable number of political reactionaries. To deny this is to pervaricate, wittingly or unwittingly.

That the Confessional front allowed itself to be taken in tow by Prof. Barth was a grave mistake. Barth, a pronounced Swiss Democrat, politically a social-democrat, a Marxist in theory and perhaps in practice as well, is utterly incapable of understanding National Socialism. It would have been far more tactful in him, an outsider, who had no first-hand knowledge of the misery that was ours in the years preceding the revolution, and who, unlike ourselves, had not tasted of its cup of bitterness, to have kept himself in the background.

The rupture that since December 15, 1935, divides the ranks of the Confessional front should convince Dr. Leiper himself that things were not what on the surface they seemed to be. The radical wing—Niemoeller, Asmussen—will have to draw their own conclusions and act accordingly. Even Dr. Koch sides with Bishops Meiser, Maharens, and Wurm.

To be sure, mistakes have been made, on both sides. Government organs too have blundered.

However, there is no revolution but has its blisters. Was there, I ask, since the French revolution and that of Bolshevism, a revolution so convulsing as ours? And where in all the world was a revolution as profound as ours ever carried out after so orderly a

fashion? Surely, those only who have experienced it all are qualified to judge, that is to say primarily qualified, and outsiders who would be objective and impartial should be willing to abide by that judgment.

If, then, blisters developed in connection with arrangements the government came to make with the Church, the Church itself is far from blameless.

Much friction could have been avoided had the Church acted more wisely. Is there not plenty of food for thought in the fact that the free Churches were not interfered with in the least? And by the way, while the dominant Churches, Protestant as well as Roman, continue to receive at the hands of the government many millions of marks (approximately 30,000,000), they naturally must submit to a certain control on the part of the government, at least in the matter of their financial transactions. And in this respect we are evidently far better off than England, where Parliament enjoys the right of interfering with what concerns the Church most intimately, with matters of worship and with the Book of Common Prayer, and where the king or the prime minister nominates bishops (as is also the case in Sweden), even though in England the Church receives no subsidies from the state.

To return to the matter of blisters accompanying the revolution. These are growing fewer and tend to disappear altogether. We think it not unlikely that outsiders might have formed opinions quite different about many things had they been permitted to view them through media other than the lenses colored for the outside world by international Judaism. An indication of this I perceive, I think, on page 36 of the January 11th issue of THE LIVING CHURCH. You cannot realize how bitterly we resent the charges of "persecution" of the Jews in Germany, fully aware as we are of the shameful silence of the "world's conscience" in face of the terrible bloody persecutions of the Church of Russia, where those sanguinary deeds were perpetrated with the notoriously conspicuous co-operation of Jews! Is it not a fact that between 40 and 60 per cent of the Soviet leaders were Jews? And is it not so to this day? And even now it is the Soviet Jew that dominates the League of Nations in Geneva! I do not claim that some Jews may not have been harshly treated in Germany. Personally I do not know of a single case. Yet year after year my travels take me through the length and breadth of all of Germany. Still, there may have been, as I have said, instances of harsh treatment. But what are these in comparison with all the sufferings our people have had to undergo at the hands of their Jewish masters? Of this, Dr. Leiper and his partisans seem to have no slightest inkling. Can you imagine, sir, what it means for a community of 1,000 people to have settled in their midst between 60 and 80 Jews? At your next visit, which I trust may be this coming summer, I will conduct you through towns in the Taunus region and prove to you that my figures are not exaggerated. Century after century the Jews have been exploiting our people. More than ever since the War. Now that their racket is stopped or at least curbed, all the world rages. And the League of Nations appoints a high commissioner for "German emigrants." Where, pray, is the high commissioner for Russian emigrants? Well, here in Germany alone we have at this time many thousands of Russian emigrants, and the relief departments look after them. I am personally acquainted with emigrants from Germany now in Switzerland. If they have committed no crime against the State, their property is not withheld from them. Do not, please, refer to such publications as *Der Stürmer*. All that is theory and inspired by all of the ancient ac-

cumulated bitterness. But consider rather the actual situation. Here it is: All the noisy charges of persecution of Jews in Germany are due to ignorance of conditions here. Visit our cities; the businesses, the stores of Jews are patronized as much as ever. I see this with my own eyes wherever I go. Some businesses of Jews may have failed, but so have some German concerns. Indeed, in the course of our Jewish-made inflation many German, but no Jewish, concerns went bankrupt.

I assure you, upon my word as a bishop, that on my official journeys I behold the Jews quite unmolested. And I am accustomed to travel with eyes wide open. On the other hand, the Jews have not become any more reserved. A week ago I was traveling by express train from Würzburg to Frankfurt. In the same coach with us were nine Jews, commercial travelers. They were so noisy, their guffaws and conversation so loud and boisterous that I and my fellow passengers were greatly annoyed. Yet not a word was said to these impertinent Jews. They are positively impudent. Does this smack of persecution? And I might add many such instances out of my own experience and observation.

The day before yesterday my 11-year-old daughter reported to me a word spoken to her by a Jewish girl-pupil of our local school, herself also aged 11. It was an expression so vulgar and insulting to Christians that I could not bring myself to repeat it. Yet these Jewish children remain nevertheless unmolested. And these are daily occurrences.

But what of Pastor Jacobi, of Berlin, referred to on page 36 of the January 11th issue of *THE LIVING CHURCH*? To begin with, he is of Jewish descent. I am no friend of racial fanaticism. Nevertheless I cannot but regard it as an act of tactlessness when the grandson of a Jew forces himself, at such a time as this, into the front ranks of a conflict between opposing ecclesiastical factions. Even so, he was not greatly interfered with where he was not positively provocative. The interests of truth demand that this much be said by way of explanation.

As for "persecution" of the Roman Church, the less said the better. Every one who knows the facts cannot but regret with indignation the waste of printer's ink spilled in connection with this subject. Thousands of Roman priests would rise up and testify that no harm befalls them or the Church if only they cultivate and exhibit toward the government the attitude enjoined upon Christians in that respect.

Let the Church do this and her voice will then not go unheeded whenever she has occasion to raise it in protest against possible excesses on the part of officials of the state.

✠ EUGEN HERZOG,

Bishop of the Evangelical-Catholic
Apostolic Churches in Germany.
Bad Nassau, Germany.

"The See of Peter"

TO THE EDITOR: Perhaps Mr. F. J. Tighe of Carleton Place, Canada (L. C., March 21st, p. 382), regrets the now almost universal use of "America" for the United States. It is true that "America" is only part of America; that Angles were never in a majority in England; that the resemblance of Frenchmen to Franks is remote; and that the See of Peter was never St. Peter's diocese. But, since we know what is meant by these expressions, it seems idle to regret the use of them. I do not suppose that anyone now claims that St. Peter was a diocesan bishop any more than any competent historian would claim that, during his residence in Rome, he enjoyed the usufruct of his famous patrimony.

As to the other questions: I think we may say (1) that St. Peter was at Rome, though it is St. Paul's sojourn there that received

Scriptural notice; (2) that he was never Bishop of Rome save as a posthumous honor; (3) that there is no evidence suggesting that he exercised jurisdiction over the other Apostles and that there is considerable evidence suggesting that he did not; (4) that there is some evidence suggesting that he enjoyed a sort of primacy among the Apostles, though this is rather shadowy; and (5) that there is no proof of his having handed on this probable primacy to any successor.

St. Peter died before the Church was organized into patriarchates, provinces, dioceses, etc., and long before the days of "Isidore Mercator."

(Rev.) JOHN COLE McKIM.

Peekskill, N. Y.

Sharing Easter Joy

TO THE EDITOR: There are many thousands of people who will be confined in the hospitals and charitable institutions of the city, in homes for children and for the aged, on Easter Day. On that day 24 chaplains of the Episcopal City Mission Society will visit and hold services for nearly 10,000 of these people.

Through its flower fund the society hopes to provide flowers for these institutions.

Will you not through this letter appeal to the readers of your paper to send contributions, perhaps in memory of some loved one, that these unknown sufferers may have the touch of human friendliness and sympathy to lighten their loneliness, pain, and despair?

Contributions may be sent to Eugene W. Stetson, treasurer, New York Protestant Episcopal City Mission Society, 38 Bleecker street, New York. (Rev.) L. ERNEST SUNDERLAND, Superintendent, New York City Mission Society.

New York.

Memorial for Father Huntington

TO THE EDITOR: Fr. Huntington lies buried in the crypt of the chapel at Holy Cross Monastery, immediately below the high altar. The tomb is above ground, and it is purposed to erect over it an altar as a memorial of his life and work. Messrs. Cram & Ferguson have prepared a design which is to be executed in limestone. It will present the simplicity and severity which is fitting for the purpose, but these qualities constitute the beauty of the structure.

No general appeal is being made to meet the cost of erection, which will be about \$2,000; but knowing that there are many who knew and loved him and who would wish to have a share in this work, I am asking you to allow me to make this announcement. Should the amount received be more than the required sum, the balance will be placed in the Endowment Fund of the Holy Cross Liberian Mission, which Fr. Huntington had closely at heart, and which was started during his Superiorship of the Order he founded more than fifty years ago.

Holy Cross, (Rev.) S. C. HUGHSON,
West Park, N. Y. Superior, O.H.C.

Courage in a Floodstricken Town

TO THE EDITOR: I am deeply touched with your editorial in the issue of March 28th, just received—"Why?" Our little town—8,000 inhabitants—suffered a loss of perhaps three million dollars, being flooded from three directions at once; and our entire business section, and many of our finest homes, inundated to the second story. Not even Johnstown or Pittsburgh, in proportion to their size, suffered more financial loss; but, by a veritable miracle—considering the scores of hairbreadth escapes that took place—there was not one life lost! My sermon Sunday morning was preached from "Whoso is wise shall ponder these things, and they shall see the loving kindness of the Lord." . . .

I can only say that I am proud to be a citizen of this town, right now! Such entire acceptance of the situation—not only philosophic but *Christian*; such perfect coöperation, true brotherhood, and cheerful energy in rebuilding the ruined village—no grouching, no whining, just good *sportsmanship*—it's a proof that God the Holy Ghost does not confine His work of inspiration and direction to those of us who are most closely connected with the Church! God grant we who are nominally Christians may do our part to hold up the morale in the trying days of reaction sure to come.

(Ven.) WILLIAM T. SHERWOOD,
Tyrone, Pa. Archdeacon of Altoona.

FR. SHERWOOD enclosed with this letter a poem on the flood that he had written, which was published in the local paper under the title, *Tyrone Invictus*.—THE EDITOR.

The Missionary Crisis

TO THE EDITOR: In the March 7th issue of *THE LIVING CHURCH* a letter was published containing a deeply moving appeal regarding the mission crisis facing our beloved Church.

I was aghast. I've not been in the Church very long, but I love it. I'm only a stenographer working for a small stipend out of which I must assist my parents. However, I'm doing the best I can and do ask that you forward this small contribution to the proper place so it will count before March 31st.

We never hear about these crises in our parish—how does it happen?

I'm praying at noon and night that our Missions Department will not have to retreat.

(Miss) VELEDA TRUMPOUR.
Lansing, Mich.

Endowments

TO THE EDITOR: I do not mean to continue unduly the discussion of "Endowments" but I think (1) it is a settled policy of the Church, national, diocesan, and parochial, to receive and administer endowments as good stewards of the same—if there is any fault in the matter, it would seem to be, not in the giving but in the administration; and (2) it is also the teaching of the Church, office for the Visitation of the Sick, where "the minister is ordered, from time to time, to advise the people, while they are in health, to make wills arranging for the disposal of their temporal goods, and, when of ability, to leave bequests for religious and charitable purposes." A large percentage of bequests are endowments.

Does Canon Bell mean there is "neither religion nor common sense" in the Church's practice, teaching, or order to its clergy?

If people prefer to make life insurance payable to the Church, is this not to be commended? Some of our humble people, including some of our Negro brethren, who are not likely to make wills have been glad to find this method of making gifts of endowment. Endowment insurance, which becomes operative in ten or fifteen years, if God spares the life of a giver, may allow a certain satisfaction of noting results and effects.

Endowment insurance has been put into effect, and its opportunity and availability emphasized by an agency of our Church, the Church Life Insurance Corporation. Is it to be condemned and discontinued?

Shall we abandon for the Church all endowment programs? Shall we criticize in Christ's name, the Bishop of Jerusalem, who seeks endowment for the Jerusalem Bishopric (*cf. Bible Lands*, October issue, p. 409), the expressed intention of which is "to put on a worthy basis the finances of this pivotal

Bishopric"? Is it "neither religion nor common sense"? We who have shared annually but all too inadequately by our Good Friday offerings in Christian work in the Holy Land would like to see the whole Christian activity there greatly strengthened.

I think whatever is given for the work of Christ and His Church, whether by bequest, endowment insurance, tithe, or weekly pledge, if sacrificially and thankfully made, is acceptable to Christ and consistent with the carrying forward of His program. And I think the Holy Spirit has inspired and will continue to inspire useful and constructive endowment.

We think we are in the way to solve our local problem of maintenance of our Church property by the endowment method, and we do not need Dr. Bell's pity. But let us recognize that if our parishes are the basic units in missionary giving, under pressure to give more and more, and in some cases threatened with diocesan disfranchisement if they do not meet assessments, etc., some degree of

sympathy might be allowed to those with great overhead expense—I speak of other parishes than mine. Here we have sustained our missionary giving at more than 300-600 per cent increase over the period prior to the Nation-wide Campaign, even with heavily increasing overhead. But we are now one of the parishes which cannot match zeal with dollars, though we shall hope to do so again before long.

My dictionary defines dogmatic in its first and popular meaning as "marked by positive and authoritative assertion" and elsewhere I read that they are dogmatic who "press to have their opinion pass everywhere for truth." Probably I am dogmatic—possibly many of the clergy are—and perhaps Canon Bell is only "opinionated." But I still think his statement that endowments for the Church are justified "neither by religion nor common sense" is an attempt to make "a positive and authoritative assertion," even if it is negative!

(Rev.) IRVING G. ROUILLARD.
Saratoga Springs, N. Y.

CLID and the Red Menace

TO THE EDITOR: May I commend Mr. John J. Cornwell for his criticism of the racial policies of the CLID. Such a recommendation as they made could, in my mind, emanate only from a Red organization.

I was really surprised that the Anglican Church would allow such a subversive organization as the CLID to be formed within its ranks. Its priests pray for the government and the President of the United States and then later belong to an organization that wants to coöperate with the American League Against War and Fascism—a group advocating the overthrow of our government.

One is known by the company he keeps. So goes the old saying. If the CLID persists in seeking fellowship with the American League then it must be classified as an organization dangerous to the safety of our government.

How does the CLID reconcile the "peace policies" of the Soviet Union with the fact that the U. S. S. R. has the largest conscript army in the world? If the CLID accepts this Russian peace program as advocated by the American League in their publications (and it evidently does), then we must feel that the CLID is misrepresenting its pacifism to us. The peace policies of the Soviet Union do not condemn a civil war of class struggle—they are only against imperialist war.

But the greatest paradox in my mind is that the CLID claims that certain governmental measures before the Congress of the United States would endanger freedom, and then seeks fellowship with a group that desires to substitute a system in which Christians are persecuted and political dissenters are shot.

The Episcopal Church—the Church in which I am a postulant for Holy Orders—must make its stand clear. It must either repudiate the Church League for Industrial Democracy, or be classed with those groups that are rendering comfort to the enemies of the United States.

LEON S. ANDERSON.
Minneapolis, Minn.

Names of Churches

TO THE EDITOR: Little did I realize that my list of the 10 most frequently found dedication names of churches appearing in a past issue of THE LIVING CHURCH would cause the repercussion that it has, for I have received several requests for a complete list, and in addition, I note that the Rev. Fr. Gardner of Washington, N. C., takes exception, in the March 7th issue of your estimable magazine, to my listing the name of St. Mary's in tenth place, when St. Peter's should be there.

Since I received a number of requests for a complete list, but more for my own satisfaction, I re-checked the names in the *Annual*, 1936 edition, and have 46 dedication names now compiled. In it, I find that St. Mary elbows out St. Peter by just one place. Now, "to err is human, to forgive, divine" and it is entirely possible that in making this second check-up I did "err."

(Rev.) PHILIP LESLIE SHUTT.

Independence, Ia.

"Rascals or Decent Candidates"

TO THE EDITOR: I have read your admirable editorial (L. C., March 21st) and I feel that all the clergy should write to you expressing their appreciation of the sanity and truth contained in it. Truly if all could follow its precepts all hard feeling would be eliminated between opposing political parties and between members of the same party.

(Rev.) S. WHARTON McMULLIN.
Lynbrook, L. I., N. Y.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
E. P., Instruction and Benediction, 7:15 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion, 9:30, Children's Service, 10, Morning Prayer, 11, Holy Communion and Sermon, 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10), 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.
9:30 A.M., Children's Service and Church School.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
Sundays 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

NEW YORK—Continued

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong, Special Music.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.
Daily (except Saturdays) 12:20 to 12:40.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

MAUNDY THURSDAY—APRIL 9

High Mass, with Holy Communion and Procession to the Altar of Repose, 7 A.M.

GOOD FRIDAY—APRIL 10

Mass of the Presanctified, Singing of the Passion and Worship of the Cross, 10 A.M.

Preaching of the Cross (Rector), 12 to 3.

HOLY SATURDAY—APRIL 11

Blessing of the New Fire and Paschal Candle, First Mass and Vespers of Easter, 10 A.M.

HOLY WEEK CONFESIONS

Thursday, 11 to 1, 3 to 5, 7 to 8; Friday, 12 to 5, 7 to 8; Saturday, 3 to 5, 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.

Confessions: Saturdays 4 to 5, and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).

Week-day Mass, 7 A.M.

Confessions: Saturdays, 4:15-5:00, 7:15-8:00.



VOL. XCIV

NEW YORK AND MILWAUKEE, APRIL 4, 1936

No. 14

EDITORIALS & COMMENTS

“A More Judicial Attitude”

BISHOP MANNING'S LETTER, published in this issue, in which he states that our editorial in *THE LIVING CHURCH* of March 28th gives “a distinctly wrong impression” as to his relation to the Torok case, requires an editorial reply, despite our disinclination to pursue the matter further. Since the Bishop's letter revolves about four main points, we shall endeavor to answer these seriatim.

(1) Bishop Manning says: “Your claim that ‘*THE LIVING CHURCH*’ has taken no part in this controversy” is an extraordinary one in view of the editorials and other statements on this matter which you have published during a period of more than two years.”

The controversy referred to in the sentence that Bishop Manning partially quotes is not the general question of the status of Bishop Torok but the particular controversy between Bishop Manning and Bishop Wilson, of which we said: “*THE LIVING CHURCH* has taken no part in this controversy except to record the news as it has developed.” We have recorded the news as it developed, that being a legitimate function of the Church press. Editorially, here is exactly what *THE LIVING CHURCH* has said about these matters since the original letter of protest by Bishops Mann, Ward, and Manning last December. In our issue of December 14th, after enumerating their charges, we said: “These are very serious charges indeed. *THE LIVING CHURCH* does not venture to express any opinion about them one way or another but does insist that both justice and honor demand that they be sifted fully and impartially.” The only other editorial in which we discussed this matter was in our issue of January 25th, in which we stated: “It seems to us that both parties to the controversy are acting in good faith and are justified in their contrary views of the attitude of the House of Bishops. . . . Justice to Bishops Wilson and Torok and the good name of the Church require that the House of Bishops cease evading the issue and render a clear, unequivocal, public decision in the matter at its next meeting.” If to demand a full and fair investigation and a just decision is to take part in a controversy, then and then only is Bishop Manning right in charging that we have been a party to this controversy.

(2) Bishop Manning says: “The case is far indeed from being one mainly of discussion between the Bishop of Eau Claire and myself.” Bishop Ward also makes this point in his letter in this issue.

We agree, though the controversy has revolved about the discussion between these two individuals. Bishops Wilson and Manning each claim the support of about 48 bishops for their respective positions. (We have heard on good authority that, incredible though it seems, there are several duplicates on these two lists!) Of course the matter is one that concerns not only the bishops but the clergy and laity of the entire Church.

(3) Bishop Manning says: “The primary question is not that of Dr. Torok's fitness for the office of a bishop in this Church, as your editorial indicates. That question has now fallen into the background.”

We must respectfully disagree with the Bishop of New York at this point. If the issue as to Bishop Torok's fitness has fallen into the background it is none the less the underlying element in the whole discussion. Bishop Manning himself has on several occasions made public but veiled references to “other serious matters” in connection with the Torok case. He has never said what these “matters” are and has thus succeeded in throwing a shadow of suspicion on Bishop Torok's character. Is he now going to let that question slide into the background without bringing his charges into the open so that the man he accuses of nameless “matters” can have an opportunity of answering them?

(4) Bishop Manning says: “The question now before the Church is, Has the Bishop of Eau Claire, or any individual bishop, the right to ‘receive’ one who claims to hold the office of bishop, and give him status as ‘a bishop in this Church’?”

It is true that this question is now before the Church and we do not yield to the Bishop of New York or anyone else in our desire to have it settled. But there is another question before the Church that is at least equally important and perhaps more so. It is this: Has the Bishop of New York or any other bishop or priest the right to make grave charges that cast a slur upon the character of a fellow-clergyman without giving him a fair

opportunity to reply before a duly constituted tribunal?

In any secular matter the civil court would protect the right of the accused to be squarely faced with the accusation against him and would permit him to testify in his defense and call witnesses to support his testimony. Will the Church be less just in protecting the rights of an accused bishop than the State is in protecting the rights of the defendant in a civil case?

If the Bishop of New York and those who support him in his contention that no investigating committee should be appointed but rather that the House of Bishops should consider the matter directly will agree that Bishop Torok be permitted to defend himself before the full House of Bishops and bring witnesses there to support his defense, then we shall feel that their contention is a just one. If, however, Bishop Manning and his associates intend simply to present their side of the case before the House of Bishops, probably in secret session, and expect the House to arrive at an *ex parte* decision, then we are forced to the conclusion that they are demanding an unjust method of procedure and one that is not worthy of the Church.

In a letter to the editor, accompanying his public letter, Bishop Manning writes: "I wish it were possible for you to take a more judicial attitude in the matter." We for our part wish it were possible for Bishop Manning to take a more judicial attitude; but since he has chosen rather to be cast in the rôle of prosecuting attorney we hope he will find it possible to permit the defense the same privileges that he claims for the prosecution.

The Shadow of the Cross

ONCE AGAIN as we enter into Holy Week, the shadow of the Cross of Calvary falls across our path. It is a dark shadow—so dark and forbidding that it is difficult for us to pierce through it to the light beyond.

Such a shadow embraces the whole world in its murky fold today. Prophets speak gloomily of impending doom. Everywhere one hears predictions of war, of revolution, of the overturning of things near and dear to us. The shadow of the Cross lengthens and deepens.

The Crucifixion of Christ is not just some historical event that took place on a hill near Jerusalem two thousand years ago. It is a timeless event that has been enacted and reenacted in every age of the world's history. Today on a myriad of crosses throughout the world Christ is being crucified anew—by governments, by groups of men and women, by individuals, by you, by me. He is crucified in the halls of parliaments, in the courts of law, in the market places, and in the secret places of our own heart.

Is there no way to salvation save through the Cross? No—only through suffering unto death, even the death of the Cross, can man reach his divine destiny.

Our brother, the Communist, has tried to satisfy our needs with half a cross. Here is the great horizontal beam that betokens the brotherhood of man. But stay a moment—this is not the full broad timber hewn from the living tree that formed the massive cross-bar on which the Prince of Peace was hung. This is a thinner, more brittle joistlet, for it betokens not the brotherhood of all mankind but only of one class, the proletariat. Surely such a stick is not strong enough to bear the weight of Him who carries on His shoulders the sins of the whole world.

And where is that sturdy upright pillar that reaches from earth toward Heaven to lift its precious burden, so that He being lifted up can draw the whole world to Him? Neither

Communism or any other man-made philosophy can offer that, but only the Cross of Christ.

We enter into the shadow of the Cross. It grows deeper, more gloomy as we proceed. But the Cross itself is not the end, for the road leads on through the shade of sickness, sin, and suffering to the glorious light beyond. If the Cross is the grimmest of realities, so is the dazzling brightness of the eternal day beyond it also a reality—the realest of all realities, because it flows from the throne of Almighty God Himself.

Distress Among the Clergy

DISTRESSING STORIES of suffering come from all parts of the flooded areas in the East and Middle West. Immediate relief needs are, of course, being cared for adequately by that splendid humanitarian organization, the American Red Cross, to which we have no doubt that our readers have contributed generously. Church people, however, may want to extend special help to the clergy and their families beyond what the Red Cross is able to do, particularly as aid rendered to the clergy makes it possible for them to devote their energies to the help of others to an extent that they cannot when they are suffering privation themselves.

Several stories of distress among the clergy of the flooded areas come to us. To cite one of the worst cases, the rector of an important church in Pennsylvania lost virtually everything he had, all the furniture and furnishings of his home, and even the clothing and personal belongings of his wife and himself being destroyed. Moreover, the community is so desolated that the vestry cannot contemplate immediate rebuilding and the rector has therefore been notified that they will be unable to continue his salary after May 1st. It happens that he and his wife are expecting their first baby at about that time and they do not know where to turn for assistance.

Already we have received one or two contributions through THE LIVING CHURCH RELIEF FUND for flood relief. By arrangement with the officers of the National Council these and subsequent contributions that we may receive for this purpose will be administered by the National Council under the personal direction of Bishop Cook and Mr. Lewis B. Franklin, for assistance to distressed clergy in the flood areas and their families and congregations. Here is a need for immediate relief to our own people near at home, and we know that THE LIVING CHURCH FAMILY will respond generously and promptly to this appeal, remembering that he who gives quickly in an emergency makes his gift most effective.

Checks should be made out to THE LIVING CHURCH RELIEF FUND, marked "For Church Flood Relief," and sent to the office of publication, 1801 W. Fond du Lac Ave., Milwaukee, Wis.

Bishop Wells

A CHAPTER in the missionary history of the West is brought to a close by the death of Lemuel Henry Wells, senior Bishop of the American Episcopal Church and, we believe, of the entire Anglican communion.

Bishop Wells was every inch a missionary. In the city of Tacoma alone five parishes and missions that he founded continue as memorials to his devoted work. Scores of other parishes and missions throughout the states of Washington, Oregon, and Idaho were also founded by him during his forty-two years

of missionary work and twenty years as Bishop of Spokane. Bishop Wells' activity did not cease with his retirement from the active episcopate. When he was approaching the age of 90 he found that the endowment which he had raised many years before for St. Andrew's Church, Tacoma, had been depleted and therefore he courageously took charge of the church himself, paying the salary he received into the endowment fund until it reached its former figure. Not until he was confident that the parish was again on a sound footing did he resign his charge and permit the calling of a younger man as his successor.

Truly Bishop Wells was the Patriarch of the Pacific. May he rest in peace and may light perpetual shine upon him.

In the World's News

THE ILL-STARRED London Naval Conference closed last week, its final hours being enlivened by an unexpected verbal attack by Italy's Dino Grandi against British naval policies. A treaty between the three remaining powers, France, England, and the United States, provides merely for restrictions on the kind of battleships to be built, and for the exchange of information on naval building. Large sections of the treaty were devoted to exceptions to the limitations prescribed in other sections. In fact, in some quarters it was described as a "Swiss cheese" treaty, it was so full of holes. Not quite satisfied with the guarantees offered in the treaty, Mr. Norman H. Davis, the American representative, wrote a letter to Foreign Secretary Anthony Eden of England, expressing the hope that the principle of parity would still be kept in force between England and the United States. Mr. Eden's reply was affirmative and expressed the assurance of His Majesty's government that England did not by the remotest stretch of the imagination consider the United States a possible enemy.

WAR CLOUDS

THE FACT that the Rhineland crisis is still far from settled was demonstrated last week as German and French spokesmen asserted that they would not retreat an inch on the policies which they had recently been following. Mr. Eden in a speech to the House of Commons strongly asserted that England would not tie itself to the chariot wheels of this or that foreign country and did not feel bound to accede to the divergent policies of either France or Germany. On the other hand, he reaffirmed the pledge that Britain would live up to its obligations as a guarantor nation of the Locarno pact. Meanwhile Signor Mussolini shrewdly pushed his advantage in the tangled European situation by rejecting the terms of the four-power agreement to hold military conversations if Germany should refuse the terms reported in these columns last week, in spite of the fact that the Italian representative at the conference in London had agreed to the conversations. Things would be different, Il Duce hinted, if sanctions were removed and the stigma of aggressor reversed in the Italian-Ethiopian war.

The tense headlines of the first pages of the newspapers are in striking contrast with those of the travel sections. According to the latter, Europe is preparing for a gay holiday season. Tourist agencies in the United States report a big rush to go abroad.

Thus far there has been little discussion of a new world peace conference. If there is to be no new spirit anywhere, how could a conference be a success? A friend remarks that such a conference would merely provide the travel expenses of hun-

dreds of people who have thus far bungled the affairs of the world. If there is to be permanent peace, the instruments of peace must surely be strengthened and men must want peace more zealously than they have in the past. The important fact is that a new habit is being formed—the habit of conferring, talking things out, instead of taking to a war-path.

THE GERMAN ELECTIONS

IN SPITE of what Americans might like to believe about the popularity of the Hitler régime, there seems to be little doubt that a considerable majority of the German people are very much in favor of it. Just what that majority may be, however, cannot be determined from any such steam-rollered "election" as that of last Sunday. Sinclair Lewis, in *It Can't Happen Here*, and more recently Alice Rohe, in her article "Why I Fled Italy," published in *Liberty*, have amply pointed out why Fascist dictators invariably obtain virtual unanimity in the farcical "elections" held under their sway. Thus it is not surprising that a 99 per cent majority was piled up by the National Socialists in Sunday's election.

THE GERMAN CHURCH SITUATION

A STARTLING change in the religious set-up of Germany took place when Bishop Marahrens of Hanover, former Presiding Bishop of the Confessional Church, created a Lutheran bloc which observers suspected would mean the eventual liquidation of both the Church directorates appointed by Hans Kerrl, and the Confessional Church. The governing body of the new organization, known as the "council of the Lutheran Church in Germany," consists of Bishops Marahrens, Meiser of Bavaria, and Wurm of Württemberg; and Church Councillor Brett of Munich, Dr. Hanns Lillje, and Dr. Beske of Mecklenburg. The three bishops are in complete control of funds and administration in their respective dioceses, and the other three members of the Council are men of considerable importance in Church affairs.

The new organization, while definitely independent of the government, represents in its personnel a compromise between the implacable policies of the Confessional Synod, which is now largely controlled by the "left wing" represented by the Rev. Martin Niemöller, and the submission originally demanded by the Hitler government. It is thought to have Minister Kerrl's approval. Present indications are that the German Church situation is about to return to much the same status as that in which Hitler found it, without much active government control and without any religious interference with governmental policies.

FASCISM IN HOLLAND

THE fortunes of Fascism go up and down. Its recent success in Paraguay is counterbalanced by a decision of the Netherlands Supreme Court disbanding the "National Youth Storm Troop" of the Dutch National Socialist movement. It was described by its organizers as a non-political boy scout movement. Its leader, be it noted, is secretary of the Netherlands National Socialist party. The legal ground for dissolution was violation of a law banning political uniforms.

COMMUNISTS IN NORTHERN CHINA

FEARS were expressed for the safety of American missionaries in Shansi province, North China, as the Communist army continued its advance. Generalissimo Chiang Kai-shek, commander in chief of the Chinese nationalist forces and virtual dictator of the republic, has thrown an army of 38,000 into the province to attempt to stem the advancing Communists.

The Japanese, little as they like the idea of a Communist China, felt even more concerned over the possibility that this action would strengthen the hand of the Nanking government in North China.

SOCIAL SECURITY

THE LATEST REPORT of the Social Security Board shows the states are coöperating with the Federal program of old-age pensions for the needy. The social security law enacted in the last session of Congress allows up to \$15 a month to persons who qualify, if the states will match it with an equal sum. It is, at least, no "invasion" of states' rights! The report shows 250,000 pensioners and estimates an *average* pension, under the plan, of \$17.50 a month in 21 states thus far. Eight additional states have applied for the arrangement. If the remaining 19 states adopt the pension plan it will mean a total of 1,082,000 pensioners, at an annual cost of \$224,557,000 (half to be paid by the Federal Government). This rapid progress, especially in the increase of state pensions, encourages some to believe that the United States will soon take its place with England and other nations in social security.

THE MILITARY APPROPRIATIONS BILL

NOT CONTENT with the \$545,000,000 War Department appropriations bill passed by the House of Representatives, the Senate last week added new appropriations, bringing the total up to \$611,000,000. Non-military navigation and flood control projects take up \$226,000 of the appropriation, but it is still the largest peace time appropriation for military purposes in the history of the country. The Senate expressed itself in favor of putting back the profits into war, taken out by the House in its original formulation of the bill which limited profits on aircraft and ordnance to 10 per cent.

THE CONSTITUTION AND NEUTRALITY

NEUTRALITY regulations have suffered a set-back. A Federal judge in New York has held as unconstitutional the President's arms embargo of 1934 which forbade shipment of arms to Bolivia and Paraguay, then at war. The Curtiss-Wright Company won a demurrer in a case indicting them for violation by sending 15 machine guns to Bolivia. It is not easy to keep our nation's hands clean! Meanwhile, the Senate munitions committee has shown that industrial concerns right here in America are buying tear gas, machine guns, airplane bombs, and a full line of strike-breaking equipment, the transactions being made secretly and the deliveries disguised. One purchaser, the Bethlehem Steel Corporation, was sold by the argument that lethal materials "can be regarded much the same as a reasonable amount of insurance on any given risk." It would seem that these industrialists agree with violent revolutionaries in the extreme principles of class struggle.

JAPAN AND RUSSIA

EARLY LAST WEEK a possibility of a peaceful settlement of the border disputes between Japan and the Soviet Union seemed to be appearing on the horizon, with the action of Premier Koki Hirota in granting concessions to the Russian viewpoint on the appointment of a commission to arbitrate those disputes. However, later in the week a pitched battle took place between some 50 Japanese and a detachment of Soviet border guards. It is beginning to appear that Japan, Germany, and Italy take turns in creating "situations" out of which the other two countries hasten to make political capital, for although Moscow sent a stern

(Continued on page 430)

Everyday Religion

Should We Pity Ourselves?

WOULDNT IT BE FINE if we could all live to be 75, without an ache or pain, socially accepted, surrounded by loving kin and warm friends, provided with all necessities and a few luxuries—and then pass away in sleep?

Or would it be so fine? At any rate, not many of us have that kind of life; and the few who do—well, to be charitable, they haven't quite held up their end of the load.

On the contrary, in middle age many of us find at times that it is quite a job to keep from being sorry for ourselves. The monitor of our souls is like that commander of troops in a long war who threatened bandsmen with execution for playing even the opening bars of *Home Sweet Home*.

There is a mood when we daren't think back upon our childhood, that far-off happy time, gone beyond recall. It was a golden age, gay with laughter and sweet with innocence. The sun shone then upon an earthly paradise—

"He never came a wink too soon,
Nor brought too long a day."

Then it was spring. Now autumn is waning into winter. Then it was dawn. Now twilight is changing into dark.

Our bodies are battered and scarred. The mind falters more often, and the spirit sometimes cries out like a child awake in the dark. When unbidden in memory an old tune sings itself again, we find ourselves standing alone beside the road, while there pass before us the wraiths of our beloved dead. It is useless to call or to stretch out a hand. They do not heed us. They are gone.

We turn back to what is left of life to face our loneliness and pain, straining with grim stoicism to keep from pitying ourselves.

Did you ever think that Jesus knows about this? Not only what you feel, but what He also felt? In the nights when all strength was spent, when the crowds and even the disciples thought He worked miracles just by turning over His hand, did He never look backward to the days when He romped in the shavings under St. Joseph's feet, or leaned against His blessed Mother and gazed at the little clouds sailing over Nazareth?

Do you think that before He set His face like a flint to go to Jerusalem, it had not been cold about His sacred heart, as rejection and death beckoned Him on? Do you think He knew nothing of this at the cock-crowing in the High Priest's hall, or on Calvary when blackness came at noon?

Why, this is what He came for! To share this very thing, not as a stoic, but as Son of the Heavenly Father, as Son of Man. To give us a reason for following Him—a heavenly reason. To march through it all, pitying not ourselves but others whom we can help even in the last earthly moment, because our Father cares and knows. It is the glorious Cross. Let us take it up with a cheer, and follow Him.

YOU SHALL NEVER KNOW the meaning of Christ's victory if you have never shared with Him the burden of His cross.

—St. Andrew's Messenger.

What Is Man?

By the Rev. William G. Peck

Rector, Church of St. John Baptist, Manchester, England

MY WIFE returned from shopping, this morning, like a prophetess of doom. It was not the prices she had been asked to pay for things that had aroused her indignation, though indignation thus evoked would have been righteous. Her anger was a pure flame of wrath concerning human wrongs, and it had been kindled in the shop where we buy our dog-biscuits. I must explain that we buy them for our dog—and when you have read a little further, you will see that this explanation is not unnecessary. We English clergy are not too well paid, but in no English rectory or vicarage have I ever yet been offered a dog-biscuit; though there is no telling what we may come to, if our financiers are allowed to go on running the present social system. But for the moment we are better off than some, as you shall hear.

The shop is on the edge of my parish. It sells many things, but chiefly food for animals. While my wife was waiting for the dog-biscuits this morning, a child entered: a poor, pale little girl, carrying a basket.

"Three pennyworth of meat, please," she said.

The shopkeeper cocked his eye in a speculative manner, and remarked that three pennyworth was rather a large amount. He suggested that one pennyworth would be plenty, even for a bloodhound.

"What sort of dog is yours?" he asked.

"We haven't got any dog," said the little girl.

"Well," he said, "a cat needs even less."

"We haven't got any cat," the child replied.

The shopkeeper was silent. He went to the side of the shop, where my wife saw for the first time a chunk of blackening horse-flesh. He cut off a good sized steak.

"Threepence," was all he said, as he wrapped it in a piece of newspaper.

The girl received it and placed it in her basket; and my wife, her suspicions aroused, ventured to peep into that basket. It contained a few weedy looking carrots and a potato or two. She knew then, for a certainty, that one English family was this day to be regaled upon horse-flesh stew.

When the girl had gone, my wife spoke about the incident to the shopkeeper.

"Bless you, Madam," he said, "You've no idea how many of these people come here for horse-flesh for their own dinners. I don't suppose it does them any harm, poor beggars, but it seems a shame that they can't get proper food."

I ought to be writing a sermon. I ought to be answering a pile of letters. I ought to be finishing the church magazine. I ought to be writing reviews of two books—but I have been sitting still for half an hour, thinking about the little girl and her horse-flesh, and wondering how long this appalling muddle that we call civilization is to go on.

If anyone tells me that there is, after all, nothing much to worry about: that horse-flesh is nourishing food, and that if people are accustomed to it, it serves them very well, I have something to say by way of reply. I know that in some places horse-flesh is commonly eaten by the poorer classes. I know that in other places people eat dog, and that some of our human brethren occasionally feast on lion steaks. I myself have eaten strange things in many places. The point is that in England

horse-flesh is supposed to be the appropriate food of dogs and cats, and is *priced accordingly*. So that if a family is compelled to eat horse-flesh, we know that they are allowed by the munificence and might of England to possess an effective economic demand equal to that of domestic animals. And this is one amid a thousand signs of the blasphemous insult which our present system offers to the image of God.

IF YOU absolutely and directly deny any Christian dogma, you implicitly deny the entire creed, because the Catholic Faith, the Catholic philosophy, is an organic whole. The notion that the economic enterprise can be conducted apart from a transcendental interpretation of life, without making any difference to man's belief in the eternal order, is now utterly discredited in every human brain that has ever been really exercised upon the subject. For it is terribly plain that you cannot have an intelligent acceptance of the system of industrial capitalism, and at the same time an intelligent acceptance of the Christian doctrine of man. *And if you cannot hold the Christian doctrine of man*, you must inevitably go on to deny the Christian doctrine of God and the Christian doctrine of Redemption. You must consider the Church a mistake. You must regard the sacraments as humbug. For the Christian Faith and our modern economy make diametrically opposed assumptions as to what a man is. And if a man is what the capitalist economy assumes him to be, then the Christian account, which involves the whole Christian philosophy, is wrong.

It is upon this point that Christian people must make up their minds. Under the pressure of the effects of our economy, and the secular attempts to escape from them, the central question becomes, What is Man? And not until the world is prepared to accept the Christian answer to that question will there be any chance of a true social order. For while other answers are given to this question, the whole purpose of life, and therefore the very purpose of the economic task, will be misjudged. The Faith must be set forth as the final defense of man, not only against the traditional economy which will allow a family to feed as cats and dogs, but against those attempts to feed him as a man, while he is still regarded as a thing.

Much of the discussion as to whether there ought or ought not to be such a thing as a Christian sociology, omits to look one plain fact in the face. You may start with the assumptions of the Christian sociologists and say that this is God's world: that the Incarnation and the Sacraments indicate a divine significance in this world and its employment: that Christian dogma and Christian morals find the present social order culpable. Or you may take the view of the more philosophical sort of pietist, and suppose that there is something in the world intractable, something incompatible with the life of the spirit, something that has to be endured patiently while we find our true life in contact with the eternal. And that discussion may go on for an indefinite period, unless it is pointed out that the pietist method in practice proves its own undoing. For the assumption that the social order belongs essentially and wholly to "nature," and is therefore not amenable to "grace," must inevitably have the effect of blinding and numbing the spiritual susceptibilities of men.

WITHIN a social and economic order abandoned to the concept of the "natural," what will be the operative assumptions about man? What has capitalism assumed about men and women? Simply that if they cannot prove themselves to be of economic usefulness according to capitalist standards, they may be thrown upon the scrap-heaps of the slums, and share the food of cats and dogs. (Unless they happen to possess a legal right to the wealth which others produce, in which case they are economically useful as large consumers of the sort of stuff that capitalist industry produces.) What does totalitarianism say about men? That unless they are content to submit to be moulded and shaped by a mass-movement of purely economic or political provenance, they may be bludgeoned into silence or shot down like rabbits.

From time to time earnest, evangelically-minded laymen arise and plead with us to cease our concern with "secondary" things such as these, and to concentrate upon the really important concern of the Church, the evangelization of the people. God bless their good, evangelical hearts! What they do not seem to know is that our economic order has produced a race of men who simply cannot understand what the Gospel is all about, because they have forgotten the fundamentals of their own manhood: that an order using men as instruments for an entirely secular end has so formed their habits, built their houses, poisoned their minds, made their whole world for them, that they have come to think of that order as natural and necessary, and of themselves as its creatures. They have forgotten how to think of themselves as men. They cannot understand the meaning of the words "sin" and "redemption," because those words imply freedom and eternity. Nor will they ever again understand, until the Church undertakes the revolutionary task of opening the prison to them that are bound; until the Church begins to explain to them the origin of their own slavish secularism. And this will mean the Church openly and consistently teaching that the order of capitalist industrialism is opposed to the Catholic Faith. But equally it will mean that the Church will have to expound to modern men that any superficial revolt against capitalism, in the name of a merely secular message, for a merely earthly end, will be no deliverance. Man cannot deliver himself until he learns who he is and why he should be delivered.

Far be it from me to deny that the evangelization of the souls of men is the Church's prime task. It is because this task is ours that it is the more incumbent upon us Christians to denounce and to oppose an order of life which assumes that the evangel is irrelevant—which takes for granted that man is created for this earth alone, and reckons his value in dollars. It is the more clearly our duty and our wisdom to assist the passing of an order which has seduced the sons of God into forgetfulness of their immortal heritage.

NOW, it seems to some of us that we cannot rest just there. We cannot be content with mere denunciation of the system. If we assert that it has distorted man's use of the world, it surely may be expected that we shall inform the world in what respects the acceptance of the Christian philosophy will reshape the economic conception. We may quite justly be requested to say what will be the main effects of the application of the Christian dogma of man to man's work in the world. We cannot explain to men the origins of their own indifference to religion, without going on to say what sort of economic order the Catholic Faith implies. A Christian social conscience is not enough. There must be cultivated among us a sociological intelligence.

I was once followed for three days all over the tourist accommodation of an Atlantic liner by a gentleman who said that he had a plan for solving all the economic problems of the United States of America immediately. It could, he said, be put into operation within a week. He assured me that he had written to the President about it, and the President had kindly replied that he would give the matter his consideration. I have no doubt he did! At length the gentleman managed to corner me, and he delivered to me some typewritten sheets, which, he said, contained his great plan. I took them to my stateroom and read them. I then discovered that the plan was that the President should insist upon everybody being unselfish, beginning at once.

Alas! I fear there is no prospect of an amendment against selfishness being added to the Constitution. You cannot legislate against sin, exactly as this earnest gentleman believed. But what is possible is that we should begin to consider how the impact of Catholic dogma upon the human situation in this world would affect the conception of work, machinery, and profit. It is possible to educate the Church, that the Church may become once more the moral leader of men in all the fields where God has called them to exercise their manhood. It is possible to consider what a man, conceived as the Faith conceives him, is expected to be doing with his strength and skill. And that, after all, is the test. What is Man?

If you think that we can be satisfied with any world which secular forces can manage to shape, ask any Marxian, any Fascist, any Nazi, that simple question, What is Man? And you will see in a revealing flash that they cannot make a human order, because they do not know the divine-human secret. Only that Gospel which has seen our humanity made sacred at Bethlehem, pierced and nailed at Calvary, and enthroned in Heaven because, in the Holy Incarnation, Everlasting God has taken it to Himself—only that Gospel knows what a man is. And that is why, for Christians, there can ultimately be no acceptable sociology which does not spring from the roots of Christian dogma.

"AND FOLLOWED . . . AFAR OFF"

ONLY TO WATCH as others play the drama,
To know but not to name
The terrible slow shadow of a burden—
The tragedy of shame.

To crouch beside a cross with head averted,
Too small to stand and say:
"This is the Man! However I deny Him,
I know Him not today."

And suddenly across the cringing darkness,
Shattering that cold betrayal, to hear
The awful whisper—the Immortal Passion—
"Draw near with faith . . . draw near."

LOUISA BOYD GILE.

Good Friday

WE CALL THIS DAY *Good Friday*. It must seem strange that we do. Are we not remembering, today, the world's greatest tragedy? Is this not the day on which men, base and blind, slew the Lord of Life? It is all of that. And yet it is Good Friday because the death that took place on this day was more of a triumph than a tragedy, and because it was *our* triumph, the triumph of our humanity. It is *Good Friday*, because its triumph was the necessary prelude to Easter.—Rev. William R. Moody.

The Fifth Precept of the Church

To Obey the Church's Marriage Law

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

ANYONE WHO THINKS at all seriously about marriage finds it one of the most complicated problems in all human affairs. One would have to write a book to cover even parts of this subject.

THE COMPLICATED PROBLEM

WHAT IS MARRIAGE? To define it is to limit it, but it must be defined. Marriage, according to our Prayer Book, the Roman Catholic teaching, and English civil law is "the union of one man and one woman for life to the exclusion of all others." But this is about as far as agreement goes.

One of the first divisions is the departure of civil from ecclesiastical law. The State for its own purposes (which may or may not square with those of the Church) undertakes to make regulations concerning marriage. Now, when the State is England, its rules may not seriously differ from Church rules, at any rate it is not likely to make Christian marriage impossible, as Russia has tried to do. But when one says in general "the State" or "the civil power" one has to remember that China, Peru, Nevada, or Siam are all alike states, each regulating marriage with or without reference to Church law. For a state to allow or, as some do, promote divorce (contrary to the Church's "for life") at once brings the Christian up against the perennial problem of Church *versus* State. There is, of course, only one answer a Christian can make here. The Prayer Book advises priests to obey the law, and that is much easier in Ohio than in Mexico. But it is time we got away from the Victorianism that thought an Act of Parliament could abrogate a law of God, as Mr. Justice Darling put it (Figgis, *Churches in the Modern State*).

Another confusion is about "contract." To say briefly that "marriage is a contract" is an error which leads the untaught to consider that like a contract with a plumber or a printer, it may be dissolved by mutual consent. Marriage *begins* with a contract, it is true; and it is in the matter of that contract that all nullity matters inhere. But the contract ends with the marriage—you have now no more a contract, but a marriage. The contract has fulfilled its function in producing a valid marriage; but the marriage is invalid, is null, is no marriage at all, if the contract was invalid. The State looks at the contract with a little care and at the consequent marriage, and pronounces that the result of the marriage is a changed *status* of the parties married. As the State changes from frontier to frontier and within itself from time to time, so the status is variable, and so marriage depends upon an unstable factor. The Church, basing the matter on the undoubted teaching of Jesus, decrees that valid marriage issues, not in a new status in the State, but in a new *relationship* before God—a relationship which neither Church nor State has power to declare nonexistent or dissoluble, any more than so to declare about a father and his son. *That* relationship cannot be abrogated by all the declarations in the world; the son is still the son, and the father is still the father. And valid marriage, says the Church, is just like that. "They are no longer two, but one flesh." Can you imagine language more emphatic?

This excludes divorce for the Christian, no matter what the civil power allows. For the State's allowance merely says

that so far as the peace and quiet of the State are concerned, you may leave your wife and marry another, provided you observe certain formalities, more or less onerous or foolish. But the State does not take cognizance of you as a soul, nor regard as a vow before God your marriage promises. For the State's interest in you does not extend far beyond your usefulness to it as a soldier or a taxpayer, so long as you do not disturb the public peace, especially with new ideas or new emphasis on old ones.

But some marriages that look all right are not valid marriages. Let us get at this from the words in our own Prayer Book—"Wilt thou take this man . . . this woman?"

Wilt thou? Free will is essential. Each party has here the last chance to back out. Let either but whisper "No" to the priest and the whole deal is off right there. And there are subtler coercions of the will than the lady's brother waiting outside with a shotgun. I am not free to marry *anybody*, because I am already married, or I am impotent, or I am under age, or I am under a solemn vow. I am not free to marry *you*, because of disparity of faith, physical or spiritual kinship, or other reasons. I cannot make an agreement freely (because of insanity, ignorance, drunkenness, error as to the other party's true identity, fear, force). And there are a number of other actual and real causes that can vitiate the free and intelligent consent of the will, without which consent the marriage is not valid. There must also be considered those conditions which void the marriage *ab initio*—*e.g.*, an agreement to have no children defeats a chief end of marriage; agreement to terminate the marriage if dissatisfied (trial or companionate marriages); and others. If everybody was physically and mentally normal and healthy, then the moral and religious problems would be far fewer.

THE PRESENT SITUATION

WELL, WE ALL KNOW what the deplorable situation is, and many fear what it portends. When we see the statistics of divorce, still more when we come into contact with personal cases, we realize something of the magnitude of the evil and the difficulty of the remedy. And the difficulty is not lessened by the fact that so many intelligent and influential people, even ministers of religion, and plenty of plays and novels, deny that extension of cheap and easy divorce is an evil at all.

One thing at least the Church can do. We can set up a standard, not assist in lowering it. We can proclaim the truth and stick to it.

This whole divorce business has become a farce. We have 48 states, each with a different law, each law reflecting the social standards of the state, some high, some lower, some ridiculous. And each, however high its own standards, must respect the judicial decisions of any other. Only one state, I believe, excludes divorce with remarriage. A lady is seeking divorce at the moment because her husband pinched her at a funeral to stop her howling. She is almost sure to get it, too.

More than half the people in this country have only a negligible regard for the Church, and none at all if the Church counters their own will. Even the nominal Christians pay little

heed once passion is aroused. But that is all the more reason why the Church must not relax but redouble her witness to the truth, whether the people will hear or forbear. If the Church has no higher standards than the world, if people are to have no other guidance than their own caprice, we shall have on a yet wider scale just what we have on too tragically wide a scale now.

We are doing something to teach people in preparation for marriage, and that is good. One thing we ought to teach is the Russian proverb, "Measure thy cloth ten times, thou canst cut it but once." Some states have a law compelling a medical examination before marriage, a good thing, for I believe that syphilis, patent or latent, is one of the chief causes of the crazy instability and all-around goofiness so visible in our divorce courts. But we can escape our well-meant law, by a simple journey over the border into another state.

"Hard cases make bad law." And bad laws help to produce the hard cases. Even with the best law there will still be those who flout it. We have a clear rule about theft, yet we have thieves; should we then repeal the law?

Tenderness on this matter is just plain cruelty. Who wants a dentist to tug gently at a tooth, or a surgeon who won't cut as deeply as the tumor goes? In the long run, strict adherence to the marriage law is the true kindness. By allowing remarriage after civil separation we may, it is true, be treating with tenderness the single case, but we are contributing to confirm a public opinion which inevitably produces other single cases. If A can, why can't B? Tolerance may be tenderness, or it may be a mere careless disregard of limits. The public opinion we have helped to form has its effect not only on the partner who wanted freedom, but on the one who did not, and upon the children, and on the whole community. How about a little tenderness for them? Public opinion forms the public atmosphere in which our children are brought up.

In the World's News

(Continued from page 426)

warning to Japan the European situation is still too delicate for Russia to wish to risk a war in the Orient.

ROMAN CATHOLICS AND CHILD LABOR

FRANK P. WALSH, leader of the recently organized Roman Catholic Committee for ratification of the Child Labor Amendment attacked opponents of the Amendment, many of whom are found within his own Church, for "poisoning the minds of many who honestly favor the protection of the children of the nation from exploitation." He said that "children were being pressed into industrial occupations at an alarming rate owing to the increased activity of industry and the death of the NRA." Mr. Walsh pointed out that Congress and the Supreme Court have many times protected the citizens from attempts of the states to legislate against parochial schools and asserted that charges that the Amendment is "an insidious attempt to insinuate Federal control over children" were false, since no power is given to Congress by the Amendment except that of putting an end to child exploitation.

A LABORER SAVING DEVICE

A TRULY notable attempt by two inventors to prevent the technological unemployment that would result from their invention of a labor-saving device came to light in the past week. About a year ago it was announced that a cotton picking machine has been invented that would do away with the need for 85 per cent of the men, women,

and children working as cotton pickers. Immediately, a shudder went through the South and the whole cotton growing industry was threatened with chaos. But the two brothers who invented the machine, John D. Rust and Mack D. Rust, had known poverty themselves and determined not to release their invention for use until they found a solution to the possible misery that it might cause.

A solution has now apparently been found. In collaboration with Dr. Sherwood Eddy, noted writer, lecturer, and fighter for better social conditions, and with other public-spirited citizens, including Bishop Scarlett of Missouri, a plan has been devised whereby nine-tenths of the profits from the manufacture and licensing of the Rust cotton picker will be used to found a series of coöperative farms, stores, and educational projects in the South. Thus the profits of the machine that will displace thousands of workers will be used to help the very workers who are thrown out of employment by it. Land has already been purchased in the Mississippi Delta and here, under Dr. Eddy's general oversight, the Rust Foundation will be able to begin its coöperative venture at about the same time that the first cotton picking machines are sent into the fields next July.

Here is an example of placing the human element above business and economic considerations, which is unfortunately news because it is so rare in this modern civilization of ours.

BRIEFLY NOTED

AMONG French preparations for war is an ingenious system worked out by a French expert to dismantle the priceless thirteenth century windows of the Chartres Cathedral and store the glass safely away within one hour—the time it would take a bombing plane, reported as it crossed the frontier, to reach Chartres. . . . Hitler closed his election campaign with a prayer, asking for God's blessing on his fight for "freedom, honor, and peace." An American clergyman was punched for not giving the Nazi salute during a minute of silence on the eve of the election. He refused to seek redress, since he was not injured. . . . It has been announced that King Edward will distribute "Maundy Pence" to 42 people on Maundy Thursday, although he does not plan to wash 42 pairs of feet, as his predecessors used to do until 1754. The 42 represents His Majesty's age. . . . The *Catholic Herald Citizen* expressed jubilation over the fact that only eight per cent of marriages among Notre Dame alumni turned out unsuccessfully during the depression. Eight failures out of a hundred does not seem to be precisely an excellent marriage record. . . . Worshippers filled reopened Mexican churches last Sunday and the Sunday before, but since there had been no relaxation in anti-clerical laws, there was a marked shortage of clergy.

"IN THE WORLD'S NEWS"

SEVERAL correspondents have pointed out from time to time that considerable sections of "Religion in the World's News" have little, if any, direct bearing on religion. While this is undoubtedly true technically, in a wider sense religion embraces every important aspect of life. The criterion for the inclusion of every item in this column has been, we believe, without exception: "Is this a matter of general interest to Churchmen and one on which Churchmen should be informed?" Rather than narrow this criterion, we have changed the title to "In the World's News," and shall continue with the same general subject matter unless readers express their preference for limiting it to the news of what is happening in strictly religious circles.

Building Churches for Post-War England

By George Parsons

AS A RESULT of new post-war industries, of the provision of better houses necessitated by the abolition of slums, and of the evils of overcrowding, a new England is arising. New communities are springing up round the old cities and towns throughout the country. For example, in the past twenty-five years a new population has settled itself in the environs of London, numbering some 700,000 people.

A vital question had to be faced by the Church: "Was this new England to be Christian?" The new communities were lacking in all that gave a meaning to the word "community." The people had been taken away from all their old traditions and customary landmarks, and were without the means of fellowship one with another, and, what was more, of fellowship with God.

The provision of churches for these new districts had therefore to be considered. Large building estates had been scheduled by the various county councils to solve the housing problem, and building was already in progress. And so the drive to provide these communities with churches began.

SOUTHWARK

IT WAS in the early part of 1926 that an appeal for the wherewithal to build twenty-five new churches was issued by Dr. Garbett, then Bishop of Southwark and now Bishop of Winchester. At that time it was estimated that in the near future 20,000 to 30,000 houses were to be constructed in Southwark to accommodate about 150,000 people. A sum of £200,000 was required, and the Twenty-five Churches scheme was launched.

In the course of a few years, homes for 150,000 had been built, eight new churches had been erected, and church halls which could be used as churches were provided. And the work is steadily going forward.

LONDON

IN THE diocese of London, the Bishop started the Forty-Five Churches scheme in 1930, with the object of raising £250,000. By 1932, no less than £15,000 of this amount had been subscribed. St. Andrew's, Wells street, in the western district of London, was removed, and rebuilt in the new district of Neasden. Up to this year (1936) £400,000 has been spent in acquiring fifty sites, building thirty-nine church halls, and erecting thirteen new churches. But, though the original estimate of £250,000 has been exceeded, and £400,000 is already expended, much yet remains to be done, and some of the newest districts may have to wait five and possibly ten years for their church. It is not to be wondered at, if the Bishop of London seeks a partial solution of the problem in the demolition and removal of some redundant City churches.

CHELMSFORD

IN 1930, the diocese of Chelmsford embarked on a campaign to raise £175,000 in five years for new Essex churches and schools. The Bishop, in launching the scheme, said: "The

A NUMBER of isolated reports have hinted at the extent of the campaign being carried on in many English dioceses to provide new areas of population with churches. Mr. Parsons, who is the London correspondent of "The Living Church," here presents a survey which shows the astonishing scope of the movement and tells of some of its concrete results.

enormous populations streaming into this country will either become regular Church-goers or be hardened into habits of indifference to religion, if there are no churches for them."

Becontree, in Essex, is a striking example of what can be done. At the time of its acquisition by the London County Council, in 1919, the district was for

the most part arable and pasture land. In 1931, with the erection of Ford's Motor Works, it had become one of the largest municipal housing estates that had ever been formed. It covers 3,000 acres, has 100 miles of roads, and is occupied by a population of 100,000, mainly of the working classes.

And the Church has not lagged behind. Two permanent churches were consecrated, St. Thomas' in 1927, and St. Elizabeth's in 1932, with three temporary church halls; and a further ten Church centers were planned. It is interesting to record that £12,000, the cost of St. Elizabeth's, was raised entirely by the Mothers' Union. St. Mary's, Becontree, was consecrated last year, costing £8,000.

New churches have recently been completed in West Silvertown (near Woolwich) and Leyton, the latter costing £7,000.

To sum up: in the Chelmsford diocese, to the end of 1935, fifteen permanent parish churches and fifteen temporary and mission churches have been built; assistance has been given in the completion of two permanent churches; fifteen parsonage houses have been built; assistance has been given to restore and enlarge many Church schools; and numerous sites have been bought for churches, mission churches, parsonages, and schools.

The Bishop of Chelmsford is now able to announce that his five year plan for new churches and schools in his diocese has succeeded, for a gift of £2,000 from Lt. Col. R. C. O. Parker has raised the fund to over £175,000.

CANTERBURY

FOUR YEARS AGO, the Church people of the diocese of Canterbury set themselves to the task of providing £50,000 in five years for the building of new churches or halls. So far, there has been received from the parishes themselves with their own particular needs, £17,280; from other parishes, free from those great responsibilities, £20,000; from the city and parochial charities, £5,000; and from the Marshall's Trust, £4,250—a total up to last autumn of £46,530. What is needed to finish the task is some £6,000. In the Croydon area four new churches have been built and dedicated, two are in course of erection, and two halls have been built. A new church has been built at Birchington, a mission church at Deal, and a church at St. Martin's, Loose, Maidstone.

PROVINCIAL

(A Brief Summary)

THE BISHOP OF RIPON, in a recent pastoral letter, devotes considerable attention to the need for new churches in Leeds. He writes:

"The Church Forward Movement is proceeding at once with the erection of temporary huts which will do duty as churches, Sunday schools, and Church institutes, for the mo-

ment, and we very much hope that it will be possible in our centenary year to start definitely the building of the Burroughs' Memorial Church at Gipton.

"Three other conventional districts must be developed this year, and churches must go up in them at the earliest possible moment.

"The task before us is a colossal one, but no greater, I imagine, than was the task of our forerunners of from one hundred to eighty years ago."

Although the diocese of Guildford is grappling with the problem of raising money for building the Cathedral, the needs of the population settling in the newly built-up districts are not being neglected. A total of over £15,000 has been given or promised for this work.

Money collected through the Cathedral and Churches Fund has been used to acquire sites to build Church halls in new districts, and to help in the building of new churches. Two new Church halls have been dedicated and brought into use during the last three months, where London is spreading into the diocese.

The Bishop of Bristol made, in 1935, an appeal for £100,000 for Church Extension. "At the end of the year," Dr. Woodward reports, "we had been given or promised £50,800, so that we had done a little better than I hoped, but I am very well aware that the hardest part of our task remains. The second £50,000 will be very much more difficult to raise than was the first. I shall be satisfied if it has all come in within the next three years. Our aim ought to be to raise £25,000 in 1936, £15,000 in 1937, and the last £10,000 in 1938."

The Bishop of Chichester summarizes the position of the scheme inaugurated four years ago to meet the needs arising from the rapid development of new housing estates in the diocese. About £60,000 has already been subscribed, and the Bishop makes an appeal for a further sum of £100,000 before March 31, 1939.

Rochester diocese has a scheme to raise £50,000 in a given period, to be devoted to the building of twelve new churches and mission halls.

Lichfield appeals for £130,000 for similar objects.

The foregoing represent the principal provincial centers where campaigns for church building are in progress, but there are several other districts where the good work is being carried on with zeal and enthusiasm.

AIDS TOWARD THE MOVEMENT

A RECENT REPORT of the Ecclesiastical Commissioners refers to their decision that, however important other claims on their funds may be, a substantial sum must be set aside for provision for "the care of souls in new housing areas having very large populations." Accordingly, they propose to allocate the capital sum of £365,000 for various grants, including £158,500 for endowing new districts with not more in each case than £250 a year. The sum of £150,000 is to be devoted to the augmentation of the incomes of benefices, the provision or improvement of parsonage houses, and the maintenance of assistant curates in parishes where the population is not less than five thousand.

The long-established Incorporated Church Society is also giving its support to the utmost of its capacity to this great movement to supply churches for the unchurched throughout England.

AGAIN AND AGAIN, I have been tempted to give up the struggle. Always the figure of that Strange Man hanging on the Cross sends me back to my task. —George Tyrrell.

Churchwomen Today

Ada Loaring-Clark

Editor

The Church in the Holy Land

THE WOMAN'S AUXILIARY at its last Triennial Meeting most earnestly commended the work of the Anglican Church in the Holy Land of which our Canon Bridgeman is the American chaplain. Thousands of English and American Church people who go there as visitors and pilgrims each year look to the Church to help interpret the religious values of the country and provide religious services. But the Church assumes much larger responsibilities. Most of the Christians in the Holy Land belong to the various Eastern Churches and these Churches look to the Anglican Church for help in educating their children, for medical work, and for guidance in training their clergy.

There are over 40 churches and mission stations, ministered to by 29 clergy, as well as lay readers and catechists. There are seven hospitals with their doctors and nurses, both foreign and native. There are over 20 schools, including seven of the largest and best secondary schools for both boys and girls in the country. In the secondary schools there is a majority of foreign teachers with university degrees.

The diocese of Jerusalem is designedly the representative of the whole Anglican communion. The American Prayer Book is regularly used by the American chaplain in the Cathedral at the special request of the Bishop.

In all this work our Church has long had a part. Today she has an opportunity, nay more, a duty, to keep alive the glories of the Gospel in this most sacred of all lands, blessed by the feet of God's incarnate Son, the Motherland of worldwide Christendom, to which we owe an incalculable debt for the treasures of our religion. May our Good Friday offering be commensurate!

Christ School, Arden, N. C.

MRS. T. C. WETMORE, who has for so many years been the principal of Christ School, Arden, N. C., is much disappointed that she is not able to go North in the interests of the school this year, owing to physical disability, as has been her custom. It is felt that the influence of the school is extending as never before. Twelve of the boys are orphans—homeless. Thirty are the sons of widows—hard-working women who pay a small sum each month; others are the sons of farmers, who bring of their crops to pay for the education of their boys.

For 36 years the school has had a successful record under the auspices of our Church. It has had under its care more than 4,000 pupils in industrial and academic branches. The school has a long honor roll of pupils who have entered the sacred ministry. It renders a very definite service to the boyhood of the mill towns, mountains, and other parts of the country.

Church Home for the Aged

CHANGES have taken place recently at the Church Home for the Aged in Chicago. Mrs. Herman L. Kretschmer, the efficient president of the women's board for the past four years, has been succeeded by Mrs. Leonard C. Reid. A wonderful work is being done at this Home. It is considered a model of its kind.

A German Catholic's Interpretation of Religion

A Review

By the Rev. Marshall Bowyer Stewart, D.D.

Professor of Dogmatic Theology, General Theological Seminary

THE AUTHOR of *Polarity*,* P. Erich Przywara, is probably the most distinguished of the younger continental Roman Catholic scholars in the field of philosophy of religion. He has an enormous knowledge of St. Augustine and St. Thomas, and beyond these an unusually rich bibliography is at his command. Moreover he has had profitable encounters, he says, with Scheler, Barth, Husserl, and Heidegger, has written on Kierkegaard and John Henry Newman, on God and the world, has produced a volume of religious poetry, and has been working on the great subject of "analogia entis" since 1922 in a series of books and articles, one of which, not the latest, is here offered in English. In these years he has called the leading idea by various names: "God in us and God over us," "dynamic polarity," "unity in tension," as well as "analogia entis," analogy of being. His critics have called it "authoritarian compromise" and other strange names. The essay here translated appears under the title *Religionsphilosophie Katholischer Theologie*, in a collection, of composite authorship, entitled *Handbuch der Philosophie*, published in 1927.

In *Analogia Entis* (1932), Fr. Przywara summarizes his position: "To the *Deus incomprehensibilis* 'in us,' as an emphasizing of the all-penetrative, all-working, living, personal Near-at-hand, corresponded the final unreserved, unconditional self-surrender to his leading. The *Deus incomprehensibilis* 'over us,' as an emphasizing of the difference and distinctness between the God of majesty exalted over all and man upon earth, had for corresponding attitude the reverence of sober service in a sober view of earthliness and struggling work therein" (vii). Here are seen the metaphysical basis and the corresponding religious relation, together. God is in and over us: we live in Him and we work under His sovereignty. The greatest contrast is here—polarity, tension. Some theories make it a contradiction, more or less veiled in a sort of unity. This is called an "explosive tension," for an essential contradiction cannot be maintained, but will inevitably break apart. Or, instead of trying to maintain an explosive tension (unity of contradictories) some tendencies both metaphysical and religious "absolutize" one of the poles and let the other go. So we have out-and-out dualism and out-and-out monism: either the unity of the truth or the wholeness of the truth is abandoned.

The mediating position is *analogy*. God is like us, but not exactly like, not identical. He is "by eminence" the infinite analogy to us, like but beyond all likeness, immanent but also transcendent. And the analogy is *analogia entis*, "of being." For God is the perfect *Is*, fulness of being; creation is from His being, but itself is only an elementary sort of *becoming*, moving toward an *is*, a relative fulness of being.

This of course is not a new invention. It is latent in the Bible, Plato, and Aristotle, patent in St. Augustine, Pseudo-Dionysius and St. Thomas (the formula is Thomist), "Truth and counter-truth" in theology and religion have been worked upon nearer home, as by our Dr. Thomas Richey; and Von Hügel spoke of "fruitful tensions." In philosophy one re-

members Prof. Sheldon's *Productive Duality* and Prof. J. S. Moore's *Rifts in the Universe*. Indeed, by this time the very name "polarity" is already being misused as a handy excuse for halting between two opinions, tolerating contradictions in one's own principles. Przywara will not let us off so easily: his warning that some tensions rather complacently tolerated are "explosive tensions" is salutary.

As he works out the metaphysics of it, in *Analogia Entis*, he is bleakly intellectualist, analytically, minutely classificatory. But in the essay *Religionsphilosophie der kath. Theologie* (here entitled *Polarity*) there is a luxuriant richness of religious interest.

There is religion of immanence, of transcendence, and of "transcendentality." Immanence in religion means life in God, rest in God, partaking of the divine nature; relatively static, self-contained, and subjective; an inner unity of completeness and eternity apprehended within consciousness, a stream of consciousness synthesized by a kind of primordial feeling ("Urgefühl"). Transcendence means almost the exact opposite of all this—life with feet on the earth, looking up to God, worshipping the divine nature, relatively "distancing," and objective, directed toward an outer unity of completeness and eternity, outside of consciousness, an openness to receive impressions from beyond ourselves. "Transcendentality" is an arbitrary term, not very expressive, and apparently discarded by the author in his later writing, in favor of some such words as dynamic, striving, etc. If the others are *subjective* and *objective*, perhaps this might be *projective*. Or "Transcending," as opposed to immanence and transcendence. At any rate, it means something real, a striving and driving to reconcile immanence and transcendence by going, or trying hard to go, from one to the other, not down nor up but *upward*, the heart "restless till it rests in thee," life toward God, straining toward the divine nature, relatively dynamic and "projective," with unity and wholeness not as a thing given but as a task to be achieved, by effort of will.

Each of these main types has sub-types approximating the other types. Illustrations (not very familiar to most of us) are given and classified all too neatly. The sub-types are really modes of *oscillation* between the main types. This, then, is the essence-problem of religion generally.

The existence-problem is this: is religion as the relation between God and man from above or from below—is it ultimately act of God or act of man? The two answers are named "supernaturalism" and "rationalism," and therewith we have another principle of classification cutting across the former one. And this classification again is richly illustrated.

The Catholic answers to these problems are all variants of the master-thought, "analogia entis." The relation between God and creation is "open upwards." That is, (1) God is wholly beyond comprehension, and creation is a never-closed system; and (2) the whole creation is from God above hitherward and downward. Hence the likeness and unlikeness, as above. Illustrations of the Catholic answers are more copiously provided than of any others.

* *Polarity*. Translated by A. C. Bouquet. Oxford. \$3.00.

Catholic immanence comes to its climax in Catholic mysticism and St. Augustine. Its great word is "God all in all," and its life is a summer-time of ardent life in God, rest in God, "deification," etc.; but it keeps its relation—in tension—with other tendencies, and never becomes a closed immanence, religion as Deity.

Catholic transcendence is expressed in *liturgy* and St. Thomas. Its great word is "the creature has a being of its own," and its life is perhaps more cool, "autumnal," moderate in its aspiration. But it too keeps a hold on the other pole of the tension, and does not become "deism."

Catholic "transcendentality," or striving to transcend, is the true tension in polarity between these, and both St. Augustine and St. Thomas bespeak it, though with different emphasis. St. Augustine's "Thou hast *made* us unto thyself and our heart is *restless* till it *rests* in thee" has the whole Catholic religion in it, transcendence, striving, and immanence. St. Thomas has it more systematically in his teaching about secondary causes and *analogia entis*. Tendencies in later times are fully described according to the scheme. Scotus and Newman, not Von Hügel, rather surprisingly, are emphasized. We are more familiar with similar tendencies outside the Roman communion.

This book, by showing so vividly what to look for in different phases and representatives of the Christian religion, by clarifying real religious classifications and cleavages, as well as unities and agreements, gives us as its most welcome gift a master-key of religious interpretation, which we might be able to use with profit upon movements and persons more familiar to us. As with Kirk's *Vision of God*, so with *Polarity*, we have more than a masterly analysis of some leading spirits of Catholic religion, we have a fine instrument placed in our hands for analyzing tendencies that are nearer to us. And if this instrument enables us also, while analyzing human religious expressions, to go with the author beyond and above human experience, and find all these things relative to what Przywara confesses as his own fundamental conviction, "a theocentrism of 'God in Christ in the Church,'" that will be well.

Dr. Bouquet has previously, in *Theology* for December, 1934, given us a splendid exposition of the main positions taken in this same essay by Przywara. We owe him the most profound gratitude for that article, which opened our eyes to a new world. And we owe him gratitude also for having put forth a translation. But the translation cannot be intelligently used without the regretful knowledge that it is a very inaccurate translation. The meanings of words are often missed, some clauses are omitted, some sentences are made to mean either something different from the original or almost nothing intelligible at all. As a help to the reader, who we hope will use this book intelligently, we would suggest that generally he should emend "opposedness" to "objectivity," "experience" to "knowledge," "proclaim" to "emphasize," "consciousness" to "feeling," "separate" to "different," and especially "surrender" to "achieve as a task." When the reader comes to a sentence that frustrates him, he would of course do well to consult the original if possible; but if not, he should discard at least the following sentences, as erroneously translated: p. 31, "For then there would be . . ."; 34, "The foundation is this . . ."; 38, "In other words . . ."; 40, "For mystical piety . . ."; 43, "That prescribes . . ."; 45, "It is true that . . ." and the next sentence; 49, "God can be . . ."; 53, "In so far as . . ." (where "not" is given instead of "not only"); 56, "The *sobrietas*

. . ."; 90, "In considering . . ."; 94, "Their external . . ."; 100, "This fresh start . . ."; 105, "But this creaturely . . ."; 118, "But for the . . ."; 124, "In the Catholic . . ."

But still the great main ideas of the author are substantially put before us, and this we cannot appreciate too highly.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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STABAT MATER DOLOROSA

BY THE Cross stood Mary grieving,
With deep sobs her bosom heaving,
While her Son was hanging there;
Nor her spirit worn with weeping,
And itself in sorrow steeping,
Did the sword its piercing spare.

Oh, how sad and how distressed
Was that Virgin—sweet and blessed
Mother of an only Son!
How she mourned there, broken hearted,
At the pangs she saw imparted
To that great and glorious One!

Could there be one so unfeeling
Not to heed such grief's appealing?
Whom that anguish could not move?
Who would not her lamentation
Share, were his the contemplation
Of that mother's grieving love?

She beheld His degradation,
As He suffered for His nation,
With Him felt the scourge's smart;
Saw Him dying—all forsaking—
Her dear Son—His full cup taking,
Till His spirit should depart.

Type of truest love and purest,
Let me share what thou endurest,
Mother, let me weep with thee;
Let my heart to Jesus turning,
With a flame of love be burning,
That He may be pleased with me.

TRANSLATED BY L. C. SHERBURNE.

Books of the Day

Edited by Elizabeth McCracken

Canon Bell's Two New Books

A CATHOLIC LOOKS AT HIS WORLD. By Bernard Iddings Bell. Morehouse. 1936. \$1.25.

O MEN OF GOD. By Bernard Iddings Bell. Longmans, Green. 1936. \$1.00.

CATHOLIC PROPHETS and the deeper students of Christian sociology have come to agree, in recent years, that the crucial problem today is a rational doctrine of human nature. Peter Wust in his *Dialektik* begins with this claim, which he calls the "*Kardinalfrage der Philosophie*." Social theories of the secular sort have deadened because they subsume no theory of ends or definitive purpose. But as the rational religious analysis presses economics for a clear avowal of the purpose of economy itself, a prior question emerges: "Whither is manhood, the subject of social patterns, to be aimed?" Sociology, indeed, is pointless apart from ethics.

Canon Bell's two recent books, therefore, are brought together in this notice because their subject matter is so complementary. *O Men of God* is the Bishop of London's Lenten Book of 1936, recommended to the clergy throughout the English Church. It is short (117 pages) and by no means an exhaustive treatment of the Church's doctrine of man. But it was written, brilliantly, for the men of God, especially for those that have forgotten who they are. The chapter on The Successful Man in which Canon Bell evaluates the five ethical "types" should be in the hands of every financier, Newport-cum-Miami gentleman, politician, and scientist. The author's almost rare combination of insight into spiritual things and world forces makes the little book Number One with thoughtful readers.

Side by side with it, however, should go *A Catholic Looks at His World*. These are the lectures delivered at the second annual Autumn School of Anglo-Catholic Sociology, last September. They set a fearful standard for the school's future lecturers. Canon Bell's debt to the English *Christendom* group is evident, and acknowledged. But the clear and persuasive logic and the arresting nature of the book's treatment are his own. We in the American Church can rightly take great pride in him. A summary of this examination of the Catholic world-view, the economic problem, the State and the Church would be doomed to a lame result. It is enough to say, quite categorically, that it is the best short treatment (130 pages) of a popular sort on the subject in American Church literature—our equivalent of Canon Hudson's *Preface to Christian Sociology*. If one may quarrel at all with it, it is perhaps a little weakened by the popular tendency to create antitheses where they do not actually exist, as in the anti-Communist passages where the charge of secularism becomes a blanket denunciation. The author's attitude toward Italy's Corporative State, in this book, seems a little less admiring than at one time in the past when he appeared to be entirely persuaded by Signor Rossi! But here again we wish he had applied his economic tests to the *syndicat* system, since he writes as if Mussolini's State is perfectly stable—although different.

The two books bring together the materials for an intelligent and constructive answer to the great question: "What is man that Thou art mindful of him?" And they show that we can bend our minds to it without degenerating into humanism.

JOSEPH F. FLETCHER.

Our Common Loyalty

OUR COMMON LOYALTY. By Philemon F. Sturges. Harpers. 1936. \$1.00.

MULTITUDES who have subscribed for the little leaflet, *The Class in Personal Religion*, which puts out in printed form the devotional quotations used on Friday mornings in Boston Cathedral, will expect from the class leader clear thinking and fearless facing up to facts. They will not be disappointed.

Here are ten short sermons plus Good Friday Meditations by Dean Sturges. They might be called "Twelve Minute Ser-

mons" and make an excellent book for the use of lay readers. The title, *Our Common Loyalty*, is taken from the subject of the first four sermons which compose a series on a single text. The author frankly recognizes modern paganism and "that the minds of masses of educated and thinking people seem to find the accepted creed of Christendom less and less immediate to daily life." Dean Sturges confidently and convincingly offers the Christian ethic in the life of the individual as the definite way out. He weakens his presentation by failure to mention that social helps through the fellowship and sacraments of the Church are necessary for the individual.

The Good Friday Meditations give a fresh approach to the Seven Words from the Cross and should receive a grateful welcome, especially from the clergy. Every man's life is considered as the way of the Cross because life can be redeemed only by sacrifice.

EVERSLEY S. FERRIS.

Contemplative Prayer

CONTEMPLATIVE PRAYER. By Shirley C. Hughson, O.H.C. Macmillan. \$2.25.

HE WHO does not really advance in his life of prayer is drifting backward toward the loss of God." Fr. Hughson's plain book does not open with this sentence. He is too good a teacher for that; but through his 200 pages he gradually explains what contemplative prayer is, and shows how possible it is for many people who may have thought it beyond their reach.

Such people may have heard much about meditation, and have even read such a book as Bede Frost's *The Art of Mental Prayer*. They may have tried to meditate, according to the rules or suggestion laid down, and have been discouraged. To such souls Fr. Hughson's book on a different kind of praying will be most encouraging. He says, in contrasting contemplation with meditation: "There are in the world many devout folk who are often unable to think for any considerable time logically and consecutively. Meditation is a species of study, and a knowledge of how to study is requisite to it. But they will be able to contemplate God with a simple gaze of love." He quotes St. Gregory the Great: "Contemplation is within the reach of all men of good will who will give themselves seriously to prayer, and keep due guard upon their hearts."

This book will probably be the first book on contemplative prayer that the average American Churchman has ever read. It is a text book for those who know they need instruction and encouragement in the difficult duty of praying. Where the author has to use technical terms he explains them so clearly and illustrates them so well by quotations from acknowledged authorities and saints that they will cause the average reader no trouble. Fr. Hughson was once a newspaper man, and that training has served him well in this book which he has written to be understood by the laity.

Contemplative Prayer will do much for college-trained minds still befuddled by courses in comparative religions. If it does not state completely what the Christian religion is all about, it ought to show them that it is the great discipline of life.

Almost certainly this book was not written as a contribution to the Forward Movement literature, and yet it is that; for it makes plain, on the one hand, the fact that some contemplative prayers have been laymen who could not read; and that, on the other hand, some of the greatest missionaries of the Church have been great contemplatives. Busy executives have found contemplative prayer possible and therefore necessary. This book has been written for "those souls who need only to have their attention called to this higher way of praying to rise swiftly and seek to walk in it. Even a very small group of such persons in any parish would act like leaven, and would soon fill the whole with a powerful spiritual dynamic."

Fr. Hughson makes it plain that such manifestations of mystical prayer as raptures, ecstasies, etc., are not essential parts of contemplative praying; and that it is not his purpose to deal with them in this book. "There is abundant testimony that certain of the saintliest of men and women had no experience with

them." He quotes one who had experienced them as saying that they are rather to be avoided than desired.

Let anyone who wonders whether he should buy or read this book—he may be browsing in a shop—try Chapter VIII, *The Character of Contemplation*, from which it has been a temptation to quote much here, and he will almost certainly find that this book has been written for him. When he has finished the book he will be able to recommend it with pride, as a high example of scholarship in his own Church, to any English friends who may have sent him books in the past; and he may lend it with equal confidence to any Roman or Protestant friends who have shared good books with him. But he will want his volume returned soon, as an incentive to his own efforts at persistent prayer. For Fr. Hughson will have caught him and made him want to pray better, long before he has reached the closing paragraph.

HERBERT S. HASTINGS.

A Contemporary Document of the Carthusians

THE PASSION AND MARTYRDOM OF THE HOLY CARTHUSIAN FATHERS: The Short Narration by Dom Maurice Chauncy. Edited by G. W. S. Curtis. Published for the Church Historical Society. S. P. C. K. Macmillan. 1935. Pp. 165. \$3.00.

THIS IS primarily a book for scholars, but the English translation printed on pages opposite the Latin document renders the material available for the ordinary reader, who likewise will find interest in the historical introduction by E. Margaret Thompson, author of *The Carthusian Order in England*, a study which ranks as a classic on the subject. Dom Maurice Chauncy was a member of the London Charterhouse, who escaped the fate of his fellow monks by consenting to take the oath which they had refused. It is claimed for him that he was tricked into the act by the promise that he would thereby save his monastery from dissolution; and certain it is that his order forgave or condoned the offense, for he was later given official positions by his superiors and died as prior of the Charterhouse at Bruges. During all the remainder of his life he bemoaned his fault. The result of his survival was fortunate for posterity, in that he was able to leave a full account as eye-witness of the circumstances leading up to and surrounding the martyrdom of the eighteen monks who perished by horrible deaths between 1535 and 1540. He wrote in all four versions of the tale, of which the document here printed, as transcribed by Miss Thompson, is the latest. The manuscript from which it is taken, now in the possession of the Rev. C. H. Bickerton Hudson, is believed to be the only one of this particular document in existence. It includes an account of the restoration of the Carthusian order in England under Queen Mary and its second expulsion from the realm. The volume is illustrated by engravings made in Rome in 1555. These pictures spare no detail of the barbaric methods of execution for high treason in Tudor England.

The narrative bears the manifest stamp of sincerity and truthfulness. It is couched for the most part in Biblical language, including evident quotations from vituperative psalms and prophetic passages. These, however, are descriptive merely. There is no cry for vengeance upon the persecutors, but rather is there a deeply Christian spirit of forgiveness. When the storm clouds first appeared the monks were apparently bewildered. Upon being required to subscribe to the act of succession and to declare the King's marriage with Anne Boleyn right and lawful wedlock and the former marriage not so, they pleaded that "it belongs not to our vocation to interfere in secular matters, still less in the King's business." After a while they were persuaded to submit and to accept the oath required of them. This gave them but a short respite. Some months later the law was enacted that declared it high treason to deny to the king the title of supreme head of the Church and to refuse to repudiate the authority of the pope. As soon as this was known to the prior, Dom John Houghton, he saw what it meant; and he set to work to prepare himself and his monks for certain death. Each monk was bidden to make his general confession to any member of the congregation whom he should prefer, that he might receive plenary absolution. The following day they gathered for mutual reconciliation. Every monk, beginning with the prior, knelt and asked forgiveness of each of his fellow monks in turn. On the third day a Mass of the Holy Ghost was celebrated, at which they one and all were sensible of a spiritual unction for their refreshing and strengthening. The scene is pictured in most touching language.

Two years after the initial executions ten monks, including five lay brothers, were imprisoned and starved to death, chained upright to posts. The adopted daughter of Sir Thomas More, Margaret Giggs, prolonged their lives by carrying food into the prison, but was soon excluded. One other lay brother, imprisoned with them, survived, only to be executed at Tyburn three years later.

In an age when there was much relaxation in monastic discipline, these monks had kept their faith undimmed and their lives unsullied. In order to understand somewhat of the unworldliness of the members of the Carthusian order it will be worth while to re-read *The Reformation and the Contemplative Life* by D. and G. Mathew (Sheed and Ward, 1934). The Carthusians are portrayed by them as pursuing the even tenor of their monastic life, oblivious of the political and religious storms raging in the secular sphere. Only the superiors touched the outside world, and they commonly came into office after twenty or more years of complete isolation, and consequently with only out-of-date knowledge of the stream of events and the contemporary currents of thought. In realizing this we find a key to the tragic drama of the London Charterhouse.

MOTHER MARY MAUDE, C.S.M.

An Exposition of the Creeds

THE CREED AND ITS CREDENTIALS. By Lumsden Barkway, Bishop of Bedford. Macmillan. Pp. 132. \$1.40.

THE AUTHOR, who feels that it matters a great deal what a man believes, gives us an exposition of the creeds. Doctrines, after all, are the putting into words of some truth which has been discovered as a result of living experience; and the words help men to preserve and to share the most important human discoveries. The Christian statements of belief have come into existence by the four processes of observation, consideration, formulation, and testing; and they are the epitome of the answers which men have found in Christ to the deepest problems of life.

There are certain notable evasions of an avowal of God. Agnosticism is one of these; and while agnosticism appears to be modest it is really lazy, and the agnostic mind in the long run would prevent us from reaching intellectual conclusions on any subject whatever. Materialism is more popular today than any other theory, though it has been long since abandoned by the most up-to-date investigators. Pantheism, a third attitude, would degrade God by dragging Him down to the level of things and would likewise degrade man by leaving him no personality of his own.

So man is driven to theism, if he would satisfy the demands of his heart and head. "For our worship, our comfort, and our reinforcement we need a God who is far above us in His glorious perfection, who is not less than personal, and who also stoops down to us in His impassioned and eager love—One who is a thinking mind, and a feeling heart, and an energetic will."

The book is divided into twelve chapters; and the questions at the end for class or group discussion render it very adaptable for study and teaching.

EDGAR L. PENNINGTON.

Third Edition of a Standard Work

A NEW STANDARD BIBLE DICTIONARY. Third Edition. Funk & Wagnalls. \$7.50.

IT IS TEN YEARS since the second edition of this really "standard" work was published and the third edition is welcome. Not that the revisions are very extensive. A first inspection would seem to indicate that the 965 pages are unaltered, page for page and line for line; it is not until the examination becomes more minute that the differences will appear. In *Excavation and Exploration* there are two wholly new pages, numbered 247 A and 247 B, with changes on some of the others. In *Gospels* the lengthy matter in fine type is entirely different, being now written by Dean F. C. Grant. In *Synoptic Problem* the same reviser has rewritten much of the text. Versions has grown by two new "A" and "B" pages. There is a new paragraph in *Ezekiel*. The bibliographies have been brought up to date and some of them recast altogether. And so on, little improvements that make the book still useful, despite the unfortunately large number of occurrences of "late" and "sometime" in the list of contributors. Paper and binding are much improved, but the thumb index has vanished.

B. S. E.

NEWS OF THE CHURCH

Churches Take Part in Aiding Refugees

Find Thousands of Dollars' Worth
of Flood Damage, as Communica-
tions Are Reestablished

AS CHURCHES in Eastern dioceses recovered from the floods, immediate efforts were bent toward filling the urgent needs of some of the thousands of refugees, many of whom were members of the Episcopal Church, while some were clergy. With communications reestablished, diocesan offices learned of thousands of dollars' worth of flood damage to Church property. Reports from the various dioceses follow alphabetically.

BETHLEHEM

WILKES-BARRE, PA.—Flood waters have receded and most of the people driven from their homes have returned and are busy cleaning up and repairing the damage. Church properties suffered only to the extent of flooded cellars: St. Stephen's and St. Clement's, Wilkes-Barre, and St. Peter's, Plymouth. Bowling alleys in the first two are a total loss. Refugees at Grace Church, Kingston, were evacuated last Monday.

ERIE

PUNXSUTAWNEY, PA.—Eight inches of water covered the floor of Christ Chapel, an organized mission under the care of the Rev. Grover C. Fohner of Brookville, while in the rectory and parish house the water rose to 3½ feet above the ground floors. Vestments and altar hangings were soaked, the piano ruined, and a loss of over \$300 incurred.

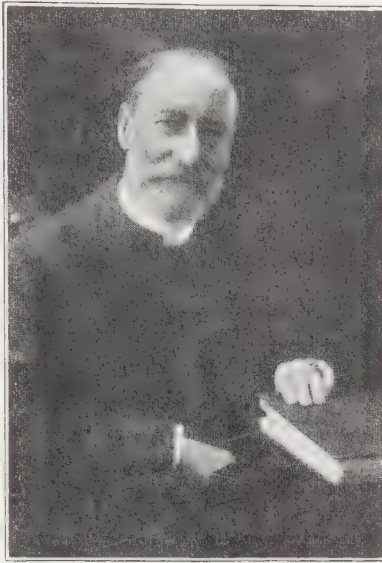
Du Bois, PA.—In the basement of the Church of Our Saviour, which is fully equipped for Church school and social purposes, despite the fact that everything movable was taken out, much damage was done by the water, which rose to a height of five feet. This parish is vacant at present and is under the supervision of the Archdeacon of Erie, the Ven. Harrison W. Foreman.

CLEARFIELD, PA.—The flood waters filled the basement of St. Andrew's Church and covered the floor of the nave reaching up to the altar rail. They attained a height of three feet on the first floor of the rectory and the Rev. and Mrs. E. S. Tabor were compelled to move out. The damage to St. Andrew's and its equipment is the most serious so far reported in the diocese of Erie.

HARRISBURG

WILLIAMSPORT, PA.—The rector of Trinity Church, the Rev. J. Moulton Thomas, and National Guardsmen carried pew cushions and kneeling pads to the top of the choir stalls. Water covered the chancel floor to a depth of 3 inches, and was

(Continued on page 440)



THE RT. REV. LEMUEL H. WELLS
Former Bishop of Spokane

Meetings of Laity to be Held in Chicago Diocese to Aid Forward Movement

CHICAGO—The Forward Movement program in the diocese of Chicago will be given added impetus this month when a series of meetings for laity in various sections of the diocese is held. Plans for the meetings are being worked out in co-operation with the Church Club by the Rev. Alfred Newbery, chairman of the Chicago diocesan committee.

Austin J. Lindstrom, president of the Club and a member of the national commission of the Movement, is directing the plans.

It is planned to have laymen address each of the ten sectional meetings arranged. The scope, background, purpose, and possibilities of the Forward Movement will be covered in the meetings. April 26th is the date chosen for the concerted effort in making the Forward Movement better known to laity.

California Forward Head Named

SAN FRANCISCO—The Rev. John C. Lefler, rector of St. John's Church, Ross, has been appointed chairman of the California Forward Movement committee.

Only \$15,000 Still Needed to Save Missionary Work

NEW YORK—With two days to go before the deadline by which the deficit must be met, the Rev. Dr. G. Warfield Hobbs announced March 30th:

"Incoming gifts and pledges are evidence of a sustained effort, giving high hope of success in meeting the missionary crisis. All but about \$15,000 is either actually in hand or pledged."

Bishop Wells Dies in Tacoma, Aged 94

Senior Bishop of Church Was
Founder of Many Parishes and Mis-
sions; Saw Service in Civil War

BY W. B. TURRILL

TACOMA, WASH.—The Rt. Rev. Dr. Lemuel H. Wells, since last year senior Bishop of the Episcopal Church in both age and date of consecration, died peacefully on March 27th at the age of 94. He was also senior Bishop of the entire Anglican communion in point of age.

Bishop Wells was one of the giants in the domestic mission field, having founded considerably more than a score of parishes and missions, the latest of which was St. Mark's, Tacoma, which he established in 1916, after his retirement as Bishop of the missionary district of Spokane.

DESCENDANT OF ROYAL GOVERNOR

Lemuel Henry Wells, D.D., S.T.D., D.C.L., LL.D., was born in Yonkers, N. Y., December 3, 1841. Descended from Thomas Wells, the last royal governor of Connecticut, his father was Horace D. Wells of Yonkers. His maternal grandfather was Joseph Barker of the Mansion House, Rye, N. Y., where the household was served by 30 black and 26 white servants. The house was purchased by a friend and presented to the D. A. R., out of respect to Bishop Wells, who was brought up largely within its walls.

Leaving Trinity College, Hartford, to become a captain in the Union Army, young Wells commanded General Grant's bodyguard during later years of the Civil War. Returning to college, he was captain of the boat crew of Trinity and afterwards of Hobart, from which latter college he graduated in 1867. Proceeding to Berkeley Divinity School he graduated in 1869 and was ordained deacon in the same year, in which he also married Miss Elizabeth Folger, niece and adopted daughter of Charles J. Folger, secretary of war. They spent a year in Europe, being presented by the American ambassador to many of the crowned heads of that continent.

BECOMES MISSIONARY IN WEST

The next year the young wife died and the widower, now ordained priest, moved to the great West and became a missionary under Benjamin Wister Morris, Bishop of Oregon, Washington Territory, and Idaho. At Walla Walla, Wash., the young missionary accepted only the voluntary offerings of the pioneer cattlemen, gold-diggers, and ranchers of that rough pioneer period. He lived in shacks and held services in saloons and dance halls, his income averaging \$430 per year.

In 11 years he founded 22 missions

(Continued on page 442)

FLOOD EDITION

WHEELING NEWS-REGISTER

Volume XLVI, No. 177 Wheeling W. Va., March 19, 1936

WATER PASSES 54 FEET;
WHEELING IS ISOLATEDWoman Refugee Describes
Terror of Rising Waters

EDITOR'S NOTE—The following graphic account of the terror of ever-rising waters, was related to a News-Register reporter today by Mrs. Rissa Shrodes, 301 South Broadway, who was rescued from a housetop this morning by her husband, C. D. Shrodes and her son, Warren Wright, after a night of horror. Mrs. Shrodes, a short, stout, white-haired motherly of 60 years, cried as she related her story in a local restaurant.

I stood in pouring rain on a house-top this morning, watched muddy waters swirling about me, and waited for a boat or death.

It was a night of terror, more than I can describe. It was a night of terror, more than I can describe. It was a night of terror, more than I can describe.



...rising, rising, rising. Chairs and beds. We were unable to attract the attention of any boats. It seemed they would never come. There was no gas, no fire of any kind. I was cold, my feet are aching yet.

Rising, Rising, Rising . . . rushing, rushing, rushing . . . the waters came. We moved to the roof. It was dark, raining, cold. The water crept higher. It touched the edges of the roof.

I was afraid we were lost. I was desperate. Then came my husband and . . . We had to swing down. It was dangerous. But there waiting for horrors.

As I stood on that . . . screaming for help all . . . ble. We were rowed in . . . ers of death through . . .

I saw women standing with babies in arms, . . . (Con



★ ★

The Ohio river swirled to unprecedented heights in Wheeling this afternoon, bringing death to at least ten persons, making thousands homeless and millions of dollars damage.

The . . . at three o'clock.

Re . . . ing . . . stat . . . fac . . . co . . . ar . . .

Suspension Island.

Police Judge Charles H. Bonness . . . to aid sufferers in vicinity of the Steel bridge, warned:

"Keep off, we're afraid it might go out."

Patrolman Patrick Dacey, on guard at Suspension bridge, said "We're not permitting anyone on the bridge. It's dangerous. Two small cables have broken"

The deaths:

Mrs. Benjamin Little, 62, and her grandchild, killed in explosion and fire at South Wheeling home; Mrs. Virginia Hackathorn, 34, her four children and father, Benjamin Little, in Ohio Valley hospital injured.

Jack Harris, 2, drowned when he fell into the flooded cellar of his home in South Wheeling.

Two men drowned when skiff capsized on Wheeling Island.

Colored man named Bailey drowned on Market . . . bottom fell out of boat. . . Iodgkiss, 29, rescued and . . .

died from exposure after . . . land.

opped dead fleeing flood. . . rescue Huck Geneine, 23, . . . at capsized, both drowned. . . steel stopped; business para- . . . eated in river towns from . . .

Paul Rusch Tells of Church in Japan

Leader in Japanese Brotherhood of St. Andrew Stresses Race Between Communism and Christianity

CHICAGO—The present situation in the Far East is nothing but a race between Communism and Christianity, asserted Prof. Paul Rusch of St. Paul's University, Tokyo, speaking in Chicago before a group of laymen under auspices of the Brotherhood of St. Andrew last week.

"This race has become a conflict," said Prof. Rusch, "and it is increasingly evident that the world battle-ground against Communism is certain to be the Orient. Within the next ten years, the Church has an opportunity to play an important part in the shaping of the destinies of a great section of the world."

"It is a fact that the Christian community in Japan has doubled in the past ten years. But on every hand comes an increasing cry from the leaders in all walks of life for a great spiritual awakening. Men through Japan are groping for spiritual comfort, a need which the past years of transition from the old to the new have left unsatisfied. The small Christian force is overwhelmed today by the demands for Christian literature. Conversions are increasing. Never in the 60 years' history of St. Paul's University have there been so many baptisms of young men."

Mr. Rusch told of a movement which has been launched by the Brotherhood of St. Andrew in Japan to enlist 100,000 young men in the forces of Christ in the Nippon during the next decade. "If we can accomplish this goal," he stated, "we can turn Japan upside down so far as the influence of the Church is concerned. Such a force would exert an immeasurable

Little Damage Done to Churches in Wheeling

WHEELING, W. VA.—A crest of 55.5 feet of flood water, the highest in the history of Wheeling, resulted in the loss of nearly a score of lives, and the destruction of thousands of dollars worth of property. As the waters receded Church people found cause for thanksgiving in that none of their number had been lost in the flood and while the flood waters came to within one block of St. Matthew's Church (upper left on opposite page) the church itself was left untouched. St. Luke's, Wheeling Island (upper right), suffered only slight damage, as the water reached only to the floor of the church, and the basement, which has been flooded several times in the past, is fitted to withstand water.

The background of the three pictures is a photograph of the special flood edition of the *Wheeling News-Register*, set with hand-type hurriedly salvaged from the inundated ground floor and printed while water swirled three feet below the floor on which the printers were at work.



BISHOP HOBSON WITH THE BRAILLE MANUAL

Approximately 1,000 copies of the Forward Movement Manual in Braille have been distributed to the blind by means of funds obtained by Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission. Many touching letters of thanks have been received from blind Churchmen and women.

influence upon world peace of the future."

Mr. Rusch made known plans for establishing a national Brotherhood center in Japan which would be the headquarters for work among young men and also would provide a conference center. He said estimates of the cost of erection, together with a small endowment, are \$44,000.

Brotherhood Committee Develops Boys' Program

PHILADELPHIA—At a called meeting of the boys' division advisory committee of the Brotherhood of St. Andrew, headed by Richard H. Ranger of Newark, the following program of work was adopted for general promotion by the Brotherhood:

(1) A Churchwide campaign for the promotion of Brotherhood boys' Bible classes, meeting in connection with the Church school and functioning both as Church school classes and Brotherhood Chapters. A special course recommended for the use of such classes is to be published by the Morehouse Publishing Company in June, under the title, *The Way of Life*, but the determination of the course to be used in each group is left to the judgment of the rector.

(2) Annual parochial father and son banquets, with program material furnished by the national office.

(3) Weekend panel discussion conferences of parents and other leaders of boys on Building Boyhood, with emphasis on helping adolescent boys make a right psychological and religious adjustment to life.

(4) Annual interparochial boys' rallies.

(5) A national system of training leadership for boys' groups, through group conferences, correspondence study, and directed reading. This program will be developed in the various dioceses under the leadership of the national staff of the Brotherhood and with the cooperation of an enlarged committee on boys' work.

Bishop Sturtevant Appointed to Commission on Evangelism

NEW YORK—Bishop Sturtevant of Fond du Lac has been appointed to the national Commission on Evangelism by the Presiding Bishop, on the recommendation of the commission, to fill the vacancy created by the death of Bishop Booth of Vermont. He has announced his acceptance.

Laymen Coöperate in Forward Movement

House to House Canvasses Conducted by Many Parishes to Enlist Indifferent and Lax Churchmen

CINCINNATI—Laymen were utilized in many parishes during Lent in canvasses of homes for indifferent and lax Churchmen and non-Churchmen, according to reports to the Forward Movement Commission.

One hundred women were asked to visit the members of the Pro-Cathedral Church of the Nativity, Bethlehem, Pa., enrolling them in the threefold parish objective:

(1) to have each member gain a more thorough understanding of the privileges and obligations of Church membership; (2) to have each member plan definitely to attend at least one service (Sunday or weekday) each week in Lent; and (3) to have each member become identified with one or more phases of the parish work, and to participate actively in it.

The workers were organized into teams with captains, and special meetings of preparation were held. In addition, special informative literature was prepared for the canvassers.

In Albany, N. Y., 40 parish visitors of St. Andrew's Church took the Lenten copies of *Forward—day by day* into 500 homes. The visitors were given special instruction, and attended Holy Communion before leaving on their calls.

The parish of Calvary Church, Clifton, Cincinnati, was zoned geographically just before Lent, with a vestryman heading each zone, so personal contact could be made easily through a messenger system with all members of the parish.

Roman Catholic Priest Explains Coöperatives

WASHINGTON (NCJC)—The Rev. Dr. M. M. Coady, director of the Extension Service of St. Xavier's University, Antigonish, Nova Scotia, is now touring the United States on funds provided by the Carnegie Foundation in order to explain his remarkable achievements in community coöperatives. He spoke here under the auspices of the Catholic University of America on March 16th, the National Catholic School of Social Service on March 19th, and before a consumer conference luncheon in the cafeteria of the U. S. Department of Agriculture March 20th, which was attended by a number of high government officials.

Dr. Coady's future itinerary includes addresses before Farm Bureaus, Catholic and secular colleges, and educational bodies. He will visit Ohio, Kansas, Texas, New Mexico, California, and North Dakota, where he is scheduled to address the Roman Catholic Rural Life Conference, April 28th to 30th, at Grafton.

Many Churches Take Part in Aiding Refugees

Continued from page 437

at the top of the book racks in the pews. The chapel was also flooded. Two organs got wet. A maximum of 33½ inches of water was on the first floor of the rectory. Most of the furnishings of the first floor were rescued in time. The rector's car was submerged 26 hours.

Senior warden Marshall Hough had charge of relief work at a high school, where 500 persons were cared for. Trinity Parish house is the central depot for all the clothing of Williamsport, and all the rooms are at the disposal of the Red Cross. Women of the parish are assisting the clothing director.

Water was 7½ feet deep in Christ Church, extending up to the altar. Carpets and furnishings were rescued before waters came in. Five feet of water were reported in the parish house, and about seven feet in the first floor of the rectory. Bowling alleys, installed last fall, are a complete loss. The rector lost about two-thirds of his library.

NEWPORT—The Church of the Nativity suffered its third flood in one month. Water reached a depth of 20 feet in the rectory, and the rector's furniture, vestments, and books were ruined. Books, altar, vestments, and pews were ruined in the church, where the same depth was reached. The rector's personal loss was set at about \$1,000.

LEWISBURG—The home of the Rev. Morris W. Derr, chaplain at Bucknell University, was inundated. The family was marooned and rescued in canoes.

LOCK HAVEN, PA.—St. Paul's Church and parish house, the Rev. Stratford C. Jones, rector, were destroyed by fire, believed to have been caused by crossed wires, at the height of the flood. Water was ten feet deep in the street in front of the church, hindering firemen in using equipment. A driving rain failed to stop the fire. The parish house was filled at the time with flood sufferers rescued from their homes in the lowlands of Lock Haven, and given shelter by the parish. The steeple, the highest church spire in Lock Haven, fell, setting fire to two other buildings which also burned down. As a flaming ember fell from the church into a garage building at the rear of the church, Patrolman John Rock of the Highway Patrol went hand over hand on a large cable to drop into the garage and extinguish the fire before it spread to gas and oil tanks. The stone walls of the church and of the parish house are left standing.

Memorial windows, altar and equipment, prayer books, hymnals, and vestments were destroyed. St. Paul's was covered by \$45,000 worth of insurance.

TYRONE—Trinity Church parish house had five feet of water all night, with the cellar entirely flooded. The rector's study, the Boy Scout rooms, kitchen, Church school rooms, were all a mud-strewn wreck. The books of the rector, Archdeacon William T. Sherwood, were completely ruined, about \$250 in value. The organ motor was

seriously damaged, and two pianos were ruined. Although there was no loss of life in the town, many communicants had harrowing experiences. A young mother of a baby recently baptized was left alone with the baby in pitch darkness, her husband and parents unable to reach her. The rector had prayer groups in action throughout the night of terror, as wild rumors of dams about to burst spread. Everything they prayed for was granted. There was no loss of life, there was calmness for people previously stirred beyond endurance, coöperation, courage, fellowship in rebuilding.

No complaining, no shirking, no profiteering, almost no looting, were reported. The rectory had been closed, as the rector's wife is ill in New York State. It was quickly opened, and a furnace fire built, and families of refugees installed. On Sunday, all services, except Holy Communion, were held there. Holy Communion took place in the cold church.

NEWPORT—Nativity Church, Rev. E. W. Foulkes, rector, suffered 24 feet of water. Furniture, books, and vestments of the rector were covered with mud, in the rectory, while similar conditions obtained in the church. The rector estimates his personal loss at \$1,000.

SUNBURY—The Rev. A. G. Van Elden, rector of St. Matthew's Church, reported three feet of water in the church, none in the rectory. Water went to the altar steps over the pews and furniture. Part of the foundations of the choir room collapsed under the terrific rush of the water into the basement. The rector saved the vestments.

MILTON—Property of Christ Church, the Rev. George H. Toadvine, Jr., vicar, was severely damaged.

STEELTON—Although the town business section flooded to the height of counters in

stores, Trinity Church, at which Stanley Brien is lay reader, was not affected. Mr. Brien offered the parish hall to the welfare federation if it was needed, and personally cared for 10 young men, providing them with food and sleeping quarters. The parish house was open to people of all denominations as a community center. An average of 20 boys played there during the day, but slept elsewhere.

DANVILLE—Christ Church, Rev. Heber W. Becker, rector, offered the use of the parish house for housing sufferers. The Woman's Guild sent food to the Y. M. C. A., where meals were served by the Red Cross.

SHAMOKIN — Ven. Robert T. McCutchen, rector at Shamokin, and his people did much valuable work in aid of refugees sent to Shamokin from Sunbury, many of them ill from measles and scarlet fever.

MASSACHUSETTS

BOSTON—Church buildings in the flooded area of the diocese of Massachusetts suffered no damage with the possible exception of the mission in Shawshen Village of Christ Church, Andover. Clergy and laity alike have bent their energies to alleviating the misery of their fellow parishioners and townsmen. In the large parish of Grace Church, Lawrence, the Rev. R. A. Heron, rector, organized a relief crew to help put matters to rights for the 46 families in the parish obliged to abandon their homes.

The Rev. Charles O. Brown of Trinity Church, Haverhill, vice president of the local branch of the Red Cross, has had his hands full and Trinity Parish House is the clothes depot for flood sufferers. The same kind of activity is going on in all the parishes of Lawrence, Lowell, North Chelmsford, Haverhill, and Amesbury.

Care has to be exercised in the use of electricity; water must be boiled; a strict watch is kept that no contaminated food-stuffs be sold. A comparatively minor but none the less uncomfortable concomitant of the flood has been the seepage of water into safes and deposit vaults. In Lowell, stamps to the value of \$50,000 had to be destroyed lest their use imperil the health of those who might moisten the gummed side with their tongues! Lessees of safety deposit boxes have been urged to rescue the soaked contents, all of which, including the hands employed and the boxes themselves, must be disinfected.

Rectors have reported to Bishop Sherrill, who has been ready with sympathy and material help, that the finest spirit has prevailed; the wealthy have thrown their homes open to the large families of the poor, and self-sacrificing work has been undertaken by all physically able. The hardest part of the suffering is caused by the stoppage of the mills and accompanying loss of wages; machinery and stock have been ruined in staggering amounts.

PITTSBURGH

PITTSBURGH—More than 500 Church families of Pittsburgh have been left homeless as the result of the worst flood in the city's history, according to Bishop Mann, the Diocesan. Services in the Cathedral



ST. PAUL'S CHURCH, LOCK HAVEN, PA.

The church was ravaged by fire while the flood was at its height, rendering the efforts of firemen ineffectual.

were held March 22nd with no light, heat, or water.

"Every parish and mission along the river is doing relief work," Bishop Mann said. "I have made a survey of conditions in all affected areas and I am planning for constructive relief. I wired all clergy asking for reports. Many have replied showing a great need."

Emmanuel Church on the North side was headquarters for numerous relief activities, according to the Bishop, who further observed, "The spirit of the people is excellent."

JOHNSTOWN, PA.—The Rev. E. L. Reed and his wife with their children spent the night of March 18th in the top floor of the parish house—slightly higher than the rectory—with choir vestments for bed covering and the waters slowly rising foot by foot on the floor below. Within five feet of the floor on which they were sleeping the water began to recede. Shrieks from neighboring buildings pierced the air during the night while two candles borrowed from the sanctuary gave the only light in the building. Two marooned traveling men shared the building.

The rectory will have to be refinished on the whole lower floor and Fr. Reed and his wife have suffered a personal loss of his fine library and furniture estimated conservatively at \$2,000. In reaching the rectory after returning from rushing the sexton to his home, not fearing much advance in the water, Fr. Reed used a "dummy iron policeman" as an anchor to get to the rectory as the waters reached his armpits.

St. Mark's Church within is a spectacle of mud, bulging floors, damaged pillars, and pews torn from the floor and carried to the walls. The pipes from the pipe organ were jammed against the opposite wall of the church. Mud covers the floor for a depth of three inches and the high water mark touches the foot of the crucifix hanging over the pulpit. The altar and reredos still stand grimy but undamaged and the carving on this memorial to the rector in the last flood still reads: "Many Waters Cannot Quench Love." Any estimate of damage is premature but engineers are working on plans, and services are being held temporarily in another building on the hill.

TARENTUM, PA.—Within three months of the completion of numerous repairs and improvements to the little church and parish hall at Tarentum and with the last payment made on a pipe organ dedicated in the fall of 1935, the great flood of the Allegheny River rose within the church 10 feet over the floor, disturbing the foundations, destroying the furniture, and severely damaging the organ. The parish hall in the rear, with two pianos, table, and all equipment was wrecked.

The Rev. F. V. Losee is holding services temporarily in the school building. The vestry of the mission are already discussing means for the construction of a church and parish house outside of the flood zone.

PITTSBURGH — Reports of considerable damage to Church property in Sharpsburg, Lawrenceville, and Freeport have been received here. St. Margaret's Memorial Hospital, a Church enterprise, cared for 50 refugees, and the clergy of the diocese,

War Veteran Uses Bonus to Promote Peace Work

SYRACUSE, N. Y. (NCJC) — The cause of peace and good will is going to have the support of at least one "baby bond," if the Rev. Luther Wesley Smith, pastor of the First Baptist Church here, has his way. He has dedicated his bonus money to definite peace projects and invites other veterans to do the same.

Part of the money will go for prizes to students of Syracuse and Colgate universities. He will offer three prizes, totaling \$80, for articles on the theme, "What Can the Individual Christian in America Do to Stop War?" To seniors in the high schools of this city he will offer two prizes, totaling \$50, for 2,000-word essays on the same subject.

The Church, which he described as "the greatest peace society on earth," will receive \$50, to be divided between home and foreign mission work. The peace committee of the Syracuse Council of Churches will get \$25 for a city-wide peace conference to be held in May.

without exception, were said to be serving on relief committees.

WESTERN MASSACHUSETTS

SPRINGFIELD, MASS.—Church buildings and parish houses in the diocese of Western Massachusetts were put at the disposal of refugees, who in Springfield alone numbered over 7,000, following a flood in which comparatively little damage was done to Church property, flooded basements being reported from several of the towns in the flood area, which were: Springfield, West Springfield, Northampton, Holyoke, Chicopee, Fitchburg, West Fitchburg, Southbridge, Athol, North Adams, and Deerfield.

The Cathedral housed 100 Springfield refugees, Bishop Davies, the Diocesan, reporting a shortage in the city of food, fuel, and light. Churches in other towns in the flood area also placed their facilities at the disposal of flood sufferers. In the city of Worcester, which also suffered from the flood although the churches were unharmed, rectors issued special appeals for coöperation with the Red Cross.

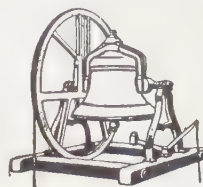
No flood damage was reported from the dioceses of Pennsylvania and Delaware. It was announced that they were co-operating in flood relief. Vermont, protected by a Federal flood control system since the disastrous flood of 1927, was not seriously affected, Christ Church, Montpelier, which was devastated in 1927, reporting three feet of water in the basement. Windsor and Westminster suffered more damage than other localities. The rector of St. Michael's, Brattleboro, said that the church was intact and a few houses on the lowest street were flooded to the depth of three or four feet.

Writes Lent Articles for Newspaper

LA SALLE, ILL.—The Rev. Quinter Kephart, rector of St. Paul's Church here, prepared a series of Lenten articles for the daily *Post-Tribune*. They were based on the Forward Movement manual.

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Rural Work Conference to be

Held at Madison Next June

MADISON, WIS.—It has been announced that the national Episcopal conference on rural Church work will be held as usual in connection with the rural leadership school of the college of agriculture, University of Wisconsin, Madison. The dates are June 29th to July 10th.

At the request of the Rev. C. Rankin Barnes, the Ven. Harrison W. Foreman of Erie, Pa., who was formerly secretary for rural work in the National Council's Social Service Department, has consented to set up the conference program.

Bishop Wells Dies in Tacoma, Aged 94

Continued from page 437

and St. Paul's School for Girls, Walla Walla. In 1880 he married Miss Henrietta Garretson, principal of St. Paul's School and daughter of a United States senator of Pennsylvania. In 1882 they returned east, to Willimantic, Conn., but two years later journeyed again to Washington, the Rev. Mr. Wells becoming rector of St. Luke's Church in the new city of Tacoma, and Mrs. Wells first principal of the newly built Annie Wright Seminary.

ELECTED BISHOP OF SPOKANE

In 1892, after he had founded three other parishes in Tacoma, he was elected Bishop of Spokane. In this missionary district he traveled immense distances, making use of as many as ten different kinds of land and water conveyances on a single trip, and frequently meeting war-like Indians, as well as bears, wolves, and cougars.

In 44 years, as priest and Bishop, he saw the communicants of the district increase from six to 3,000, and the number of clergy grow from one to twenty-one, ministering to sixty churches, besides a hospital, an orphanage, and three schools.

Attending the Lambeth Conference of 1900, Bishop Wells dined and lunched with Queen Victoria. In 1903 his second wife died. Ten years later he married Mrs. Jane T. Sheldon Smith, a friend of college days of Geneva, N. Y.

RESIGNED IN 1915

He resigned his jurisdiction in 1915, at the age of 74, settling in Tacoma, where he founded one more parish, St. Mark's, and later, six years after the death of his third wife, and when 87 years of age, he took charge of St. Andrew's for four years, finally retiring from active service in 1932.

Two of his doctorates he received from Hobart, that of Divinity in 1890 and of Canon Law in 1913. A third, the Doctorate of Laws, he received from Whitman College, Walla Walla, in 1928.

While of somewhat small stature, Bishop Wells possessed a vivid personality and a rich and powerful voice. His long ministry was marked by a most loving and spiritual appeal. He was known and loved all over the state of Washington and in the neighboring states of Oregon and Idaho.

Japan Takes Part in Forward Movement

Paul Rusch of St. Paul's University,
Tokyo, Leads in Effort to Build
Strong Japanese Church

TOKYO—The Forward Movement is under way in the 271 churches and missions of the Church in Japan.

The Brotherhood of St. Andrew, under the direction of Paul Rusch of St. Paul's University, is sponsoring the work, revising and adapting to Japanese use the four pieces of the 1935 literature.

Mr. Rusch, after a tour of eight sections of the Japanese Church last summer and autumn, came to the conclusion that the Forward Movement program in the United States, plus the Japanese Bishops' Pastoral Letter of 1935, "contained enough dynamite to arouse this Church."

At the annual leadership training conference of the Japanese Brotherhood of St. Andrew last July, and in September at a national meeting of young men's societies, Mr. Rusch stated that the Church in Japan would never be able to hold up its head and be respected among the people unless a Forward Movement was started, and 100,000 new young men won to the Church and put to work in Christ's cause.

Volunteering to raise the necessary funds himself, Mr. Rusch stated at the Brotherhood's annual meeting November 30, 1935, that the Brotherhood would promote the Forward Movement and revise and adapt to Japanese use the 1935 literature. The Brotherhood endorsed the plan.

To engineer the plan, Mr. Rusch called in a number of the clergy. The Rev. Prof. P. O. Yamagata of the Central Theological School is the reviser and adapter of the first booklet, *Discipleship*. The Rev. Dr. Takaharu Takamatsu, university chaplain, has written the first address in the February Brotherhood of St. Andrew publication from the composite story of Bishop Hobson's first national Forward Movement radio address plus the Japanese Bishops' Pastoral.

Of these two pieces of literature, 10,000 copies have been mailed. Letters have gone to every bishop, priest, worker, and committee.

"On absolute faith I undertook it, and the necessary money has come in," said Mr. Rusch. "So I can report the Forward Movement is under way in the 271 churches and missions of the *Nippon Sei Kokwai* on Ash Wednesday."

Twenty college students have worked for five days and nights here in Mr. Rusch's house on the addressing and mailing. Ten thousand of the booklets cost about \$38 and the postage about \$28.

Already there has been nation-wide praise of this venture, and to extend it further, Mr. Rusch assembled in Tokyo January 27th 22 of the younger clergy, Japanese laymen, and missionaries to get behind a united program. Plans for another national meeting were made.

Plan Conference on Social Work for May

Resignation of Dr. Barnes Will Not Interfere With Conference; Successor May be Appointed in April

NEW YORK—It has been announced that the temporary absence of an executive secretary in the National Council's Department of Christian Social Service will in no way interfere with carrying out the Episcopal Social Work Conference in Atlantic City, May 24th to 29th, in conjunction with the annual meeting of the National Conference of Social Work.

Plans for the conference, the 16th annual event of its kind, were entirely completed by the Rev. C. Rankin Barnes before he concluded his work as executive secretary on March 15th. Furthermore, it is hoped that the department's new executive may be elected at the April meeting of the National Council and may be in office before May 24th.

The sessions of the conference will be held at its headquarters, the Hotel Ambassador. The department's officer in charge of details of the conference will be Spencer Miller, Jr., the department's consultant on industrial relations. The annual corporate Communion of the conference will be held at the Church of the Ascension, the Rev. H. E. A. Durell, rector.

Speakers are to include the Rev. Almon R. Pepper, the new executive secretary of the National Council Church Mission of Help; Edward L. Parker, executive secretary, Social Service Bureau, Newark; the Rev. Don Frank Fenn, president, Maryland CMH; Agnes Penrose, executive secretary, Albany CMH; the Rev. George W. Dawson, executive secretary, Newark diocesan Social Service Board; C. W. Areson, assistant executive director, Child Welfare League of America; the Rev. Russell S. Hubbard, rector of St. Martin's Church, Providence, R. I.; Sarah Baxter Crosby, superintendent, Church Home for Children, Philadelphia; the Rev. William B. Spofford, executive secretary, Church League for Industrial Democracy; and Spencer Miller, Jr. There also will be two luncheon programs, devoted respectively to the social case work program of the Church Mission of Help and the social group work program of the Girls' Friendly Society.

Parish Secures New Location

ST. LOUIS, Mo.—The Church of the Holy Communion, the Rev. W. W. S. Hohenschild, rector, located near the downtown section of St. Louis at Washington and Leffingwell, has secured a new location. In recent years the work has been seriously hampered, due to the western trend of the city and other encroachments upon the district. The vestry have selected the northwest corner of Delmar and Jackson Boulevards, University City, as the new location, because it is a rapid growing section of the city, in a great un-churched area.

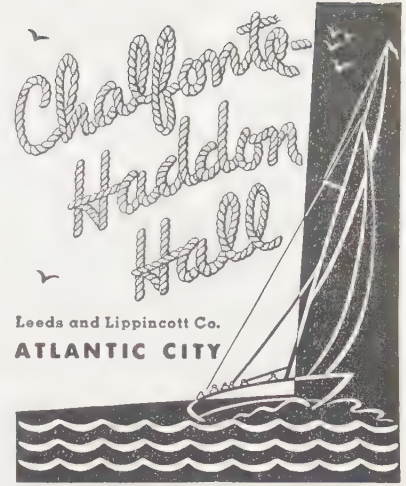
Philadelphia Plans Good Friday Observance; Many Business Houses Coöperate

PHILADELPHIA (NCJC)—Starting seven years ago with the coöperation of a few churches, the Citizens' Good Friday Observance Committee of Philadelphia, making a non-political, non-sectarian, and non-partisan appeal, has grown to include all Christian denominations. Last year 80 per cent of Philadelphia churches had Three Hour services and all chain meat and grocery stores in Philadelphia and vicinity, located in residential neighborhoods, closed from 12 to 3 P.M. Theaters, baseball parks, and neighborhood motion picture houses did not open until 3 P.M. Mail delivery by carriers stopped at noon. The Philadelphia Rapid Transit Company displayed Good Friday Observance cards and its trolleys, buses, and taxicabs stopped one minute at 2:59 P.M. There were 54 announcements broadcast through Philadelphia radio stations. Communications relating to the observance of the day were mailed to clergymen of all Christian denominations and to many thousands of business firms. Twenty-five thousand cards were distributed to stores, theaters, and business houses.

This year it is hoped that Mayor Wilson will place a sign on the City Hall and issue a proclamation calling for the observance of Good Friday. The committee urges every person to attend some religious service and appeals to everybody to stop for one minute at 2:59 P.M., in honor of Christ's death.

Slogans used are, "Close Places of Business and Pleasure Houses and Open Houses of Prayer and Churches of God," and "Stop Pleasure Seeking and Start Church Going."

The chairman of the committee is Edward A. Daly, a Roman Catholic layman. The Rev. Dr. E. A. E. Palmquist is secretary. The movement is approved by Bishop Taitt, Cardinal Dougherty, Bishop Ernest G. Richardson, and Bishop Robert Westly Peach.



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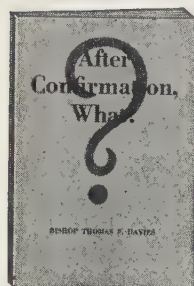
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43 Per Cent Drop in Church Giving Seen

Episcopal Church Contributions to
Congregational Expenses Down
64.3 Per Cent, Survey Shows

NEW YORK (NCJC)—There has been a decline in total giving to non-Roman Church bodies of 43 per cent since 1928, according to an analysis made by the research department of the Federal Council of Churches and made public in the March 21st issue of the *Information Service* of the Council. The analysis is based upon data assembled through the years 1928 through 1935 by the United Stewardship Council.

The analysis states that the actual decline is probably smaller than 45 per cent because of the inclusion of trust funds this year. It also points out that contributions for congregational purposes have declined proportionately less than total contributions, and "very much" less than those for benevolences.

Per capita contributions for congregational expenses in 1935 as compared with the peak had dwindled 64.3 per cent in the Episcopal Church, which was the only group that lost proportionately less on "benevolences" than on contributions for congregational expenses.

According to the analysis, total gifts to 25 non-Roman bodies declined from \$532,368,714.80 in 1928 to \$304,692,499.21 in 1935, while total gifts for congregational purposes declined from \$402,683,861.82 in 1928 to \$251,347,435.24 in 1935. A similar decline is shown in per capita contributions. In 1928 the per capita contribution for all purposes was \$23.30 while in 1935 it was \$12.10. Per capita contributions for congregational purposes declined from \$17.30 in 1928 to \$9.98 in 1935.

GAIN IN 1935 CONTRIBUTIONS

A slight gain is shown in contributions for 1935 over 1934, per capita figures being \$12.07 for all purposes in 1934 and \$12.10 for 1935. For congregational purposes 1934 contributions were \$9.92 per capita as against \$9.98 for 1935.

The United Presbyterians are shown to have had the highest per capita rate for benevolences for five years of the eight studied. In 1935 the highest total per capita rate was that of the Church of the Nazarene, with \$26.77 and the lowest, the Southern Baptist, with \$5.76, the analysis shows.

"Nearly all of the communions have maintained their per capita contributions for congregational expenses better than those for benevolences," it is declared. "The United Church of Canada and the Reformed Church in America showed the least loss in congregational gifts, about 33 per cent. In 1935 as compared with the peak; the Methodist Episcopal and United Brethren each lost about 35 per cent; while the United Presbyterians, Presbyterian U. S. A., Presbyterian U. S., Congregationalists, Northern Baptists, Southern Baptists, Baptists of Ontario and Quebec, United Lutheran, Southern Methodists, and Disciples lost from 41.6 per cent to 51 per cent. The Protestant Episcopal loss was

British Launch Campaign for German Refugee Aid

LONDON (NCJC)—A National Christian Appeal for Refugees from Germany has begun with an appeal by the Archbishop of Canterbury to the clergy of the Church of England and their congregations.

The sum of \$250,000 will be sought in England as part of an international appeal for \$750,000 for the relief of non-Jewish refugees.

The Earl of Bessborough is chairman of the general committee for the National Christian Appeal for Refugees from Germany.

much greater—64.3 per cent of the peak—while the Moravians based on the high figure of \$48.77 for 1928 lost three-quarters of their contributions. The Episcopalians were the only group which lost proportionately less on their benevolences than on contributions for congregational expenses."

Pennsylvania Finances in Improved Condition; Raise Pledge to National Council

PHILADELPHIA—The diocese of Pennsylvania paid in full to the National Council the \$125,000 "expectation" pledge for the year 1935. In addition thereto individual gifts sent from donors in the diocese directly to the National Council and not included in the above amount totalled \$15,600. The entire giving from the diocese of Pennsylvania for the work of the Church during 1935 therefore was \$140,600.

Encouraged by signs of bettering conditions, the diocese has promised to increase its giving for 1936 by \$10,000, and has assured the National Council that it may expect \$135,000 for the current year. Forwarded to New York for 1936 by February 20th, the sum of \$8,257 represented a material increase over the corresponding period in 1935. A long standing overdraft by the diocese on its bankers was decreased during 1935 by \$17,000 and is now \$7,000.

New Jersey Church Benefited in Will

SOMERVILLE, N. J.—By the will of the late William H. Taylor, for many years a vestryman of St. John's Church, Somerville, the Church Pension Fund receives a sum of \$3,000. A similar amount goes to St. John's Church. The will provides for a fund, the proceeds of which are to go to his housekeeper during her lifetime. At her death St. John's Church will receive a further \$22,500. The Rev. Ernest Pugh is rector of the parish.

Good Friday in Chicago

CHICAGO—Bishop Stewart is to take the Three Hour Service at the Church of the Ascension on Good Friday. The Bishop will go directly from the Harris Theater noonday service to the Ascension, according to announcement by the Rev. Dr. William B. Stoskopf, rector.

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

NATHAN MATTHEWS, PRIEST

DANVERS, MASS.—The Rev. Nathan Matthews, rector of Calvary Church for the past 18 years, died here March 24th, following a long illness.

The Rev. Mr. Matthews was born in Burgeo, Newfoundland, in June, 1870, the son of John Matthews and Fannie Dicks Matthews. He attended the English Church School, Newfoundland, Roanoke College, and the Virginia Theological Seminary, from which he graduated in 1900. In the same year he was ordained deacon by Bishop Whittle and priest by Bishop Gibson. In 1904 he married Margaret Etta Cabell.

He spent 14 years in missionary work in Liberia. While there he took charge of a school for boys which contained 100 pupils and only recently, the Liberian government recognized the services of the Rev. Mr. Matthews and formally extended its thanks. It is said that all of his pupils are now occupying government positions.

After leaving West Africa, he spent a year at an assignment in Tennessee and two years in South Carolina. He was also chaplain at Camp Seveir in South Carolina for two years. The Rev. Mr. Matthews was prominent and active in Masonic circles, serving as chaplain in various bodies at different times.

ALUN ARWEL HUGHES, PRIEST

MOUNT HOPE, PA.—The burial service for the Ven. Alun Arwel Hughes, Archdeacon of Harrisburg, who died March 21st at his home in Mont Alto from a heart attack that followed a week's illness, was read by Bishop Brown of Harrisburg, assisted by the Rev. Azael Coates, vicar, in Hope Church, Mount Hope, March 24th. Archdeacon Hughes was born in Festiniog, Wales, May 14, 1887, the son of David Daniel and Ann Hughes, he was educated successively in the Festiniog County Secondary School, St. Mary's College, Hollywell, Milton College, Lebanon Valley College, at Annville, Pa., and the University of London, England.

He was ordained to the diaconate in 1914 and to the priesthood in 1915 by the late Rt. Rev. James H. Darlington, first Bishop of Harrisburg. He became rector of St. Paul's, Manheim, Pa., and Hope Church, Mount Hope, Pa., in 1915. In 1917 he went to his present work as chaplain of the State Sanatorium at Mont Alto. He was also vicar of the Church of the Prince of Peace, Gettysburg.

He is survived by his widow and a son.

ROWLAND S. NICHOLS, PRIEST

TOMS RIVER, N. J.—The Rev. Rowland Stuart Nichols, retired priest of the diocese of New Jersey, died March 18th. He was born in Springfield, Mass.,

the son of John Adams Nichols and Eleanor Perkins Rowland Nichols, and graduated from Williams College in 1885, and General Theological Seminary in 1891. He was ordained deacon in 1891 and priest in the following year by Bishop H. C. Potter.

From 1892 to 1894 he was assistant at St. James' Church, New York, and from 1896 to 1898 at Grace Church in the same city. In the following year he became a chaplain in the United States Army, a post which he held until 1902. In 1904 he became rector of St. Paul's Church, Bloomsburg, Pa., leaving in 1906 to accept the rectorate of St. John's Church, Newark. The Rev. Mr. Nichols was archdeacon of Puerto Rico and Haiti from 1912 to 1914, leaving this work to become rector of St. Peter's Church, Bay Shore, L. I., N. Y. In 1916 he left Bay Shore to accept the rectorate of St. Luke's Church, Forest Hills, L. I., a position which he held until 1920 when he became rector of Christ Church, Toms River, and priest in charge of St. Philip's Mission, Island Heights. In 1922 he was president of the Coast Church club of New Jersey.

Burial office and Eucharist were held at Christ Church, Toms River March 21st. A number of the clergy of the diocese were in attendance.

PHILIP S. SMITH, PRIEST

FLORENCE, N. J.—The Rev. Philip Salisbury Smith, 66, priest in charge of St. Stephen's Church, died in St. John's Hospital, Brooklyn, March 15th, as the result of a stroke incurred while traveling some weeks ago. The burial office and Requiem were held in St. Barnabas' Church, Burlington, where he had been rector from 1906 to 1919. Bishop Matthews and the Rev. Harry S. Ruth officiated.

Fr. Smith was born in England in 1869,

the son of John and Anne Smith. He graduated from the General Theological Seminary in 1901, receiving the degree of Bachelor of Divinity from that institution in 1906.

He was ordained deacon in 1901 by Bishop Starkey and priest in 1902 by Bishop Worthington. From 1901 to 1904 he was at the associate mission at Omaha, Nebr., leaving to become curate at St. James', Philadelphia. In 1906 he became rector of St. Barnabas', Burlington. In 1919 he accepted the rectorship of St. Paul's Church, Frederiksted, St. Croix, in the Virgin Islands, remaining there until 1922, when he returned to New Jersey to take St. Mary's Church, Keyport. He came to St. Stephen's in 1924, leaving to become rector of St. Paul's Church, Tombstone, Ariz. In 1928 he returned to New Jersey to accept charges at Hightstown and Allentown, and in 1930 returned to St. Stephen's, where he remained until his death.

He is survived by the widow, Mrs. Julia Smith, who has been in Arizona for her health for several years, and one son, Philip S. Smith, Jr., who is a student at St. Bernard's School, Gladstone. One sister, Julia, a sister in the Community of St. John the Evangelist, is in Brooklyn.

MRS. EMILY M. BREITENBECHER

DETROIT—Ill nearly a month with a heart ailment, Mrs. Emily M. Breitenbecher, wife of Dr. Edward R. Breitenbecher, died March 11th at her home in Highland Park, Mich. Mrs. Breitenbecher was the president of the diocesan Girls' Friendly Society, an office which she has held since 1932. A requiem Eucharist was held by the Rev. Dr. C. E. Crusoe, at St. George's Mission, of which Mrs. Breitenbecher was a member, March 16th. The funeral service, conducted by Bishop Page

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of Michigan, was held in St. Paul's Cathedral that afternoon.

Mrs. Breitenbecher was born in Port Arthur, Ont., 57 years ago, and came to Detroit in 1905 to study nursing. In 1910, following a courtship that started while she was a student nurse at Harper Hospital, she married Dr. Breitenbecher, then an interne at the same institution.

Always active in the work of the Church, she had devoted a great deal of time to the work of the Girls' Friendly Society before her election as president of the diocesan organization. She was also a member of the St. Barnabas' Guild for Nurses, and of the Daughters of the Empire, a Canadian organization. During the World War she was in charge of supplies for the Red Cross units in the Detroit district.

Besides her husband, a sister, Mrs. W. E. Stevenson, of Victoria, B. C., survives.

MRS. JOHN P. TYLER

WELLESLEY HILLS, MASS.—Ada Rodrick Tyler, widow of the late Rt. Rev. Dr. John Poyntz Tyler, former Bishop of North Dakota, died on March 9th, after a few days illness, at the home of her daughter, Mrs. Dalton A. Griffith, Wellesley Hills, Mass.

Mrs. Tyler was born in Frederick County, Maryland, in 1864, the daughter of Daniel W. and Mary Chilcote Rodrick.

She is survived by her six children, Mrs. Mary Tyler Cole of Oak Grove, Va., Mrs. W. R. M. Moss of Virginia Beach, Va., Mrs. Dalton A. Griffith of Wellesley Hills, Mass., Blake Tyler of Boston, Mass., Mat H. Tyler of West Newton, Mass., and J. P. Tyler, Jr., of New York City.

Funeral services were held from Yeocomico Church, Hague, Va., on March 10th and burial took place in Yeocomico Cemetery.

WILLIAM H. WILMER, M.D.

WASHINGTON—Dr. William H. Wilmer, aged 73, son of the late Richard Hooker Wilmer, second Bishop of Alabama, died suddenly of heart trouble in Washington on March 12th. His remains were laid to rest in Washington Cathedral, which he had served for twenty years or more in one way or another. He was a world famed eye specialist and numbered presidents, kings, and internationally known personages among his patients.

He is the first representative of the medical profession to find a resting place in Washington Cathedral, where he now rests in the chapel of Joseph of Arimathea. He leaves a wife, two sons, and a daughter.

E. K. Warren is Cathedral Trustee

NEW YORK—Edward K. Warren has been elected a trustee of the Cathedral of St. John the Divine, to fill the lay vacancy left by the death of George W. Wickersham.

Error in NCJC Dispatch

RICHMOND, VA.—Referring to a Washington dispatch of the NCJC News Service, published in THE LIVING CHURCH of March 21st and elsewhere, Bishop Tucker of Virginia states that he is not associated in any way with the "America for God" crusade.

Bach Passion Sung at Detroit Cathedral on Passion Sunday

DETROIT—On the evening of Passion Sunday, March 29th, the adult choristers of St. Paul's Cathedral, numbering 125, under the direction of Francis A. Mackay, organist and master of the choristers, presented the great work of John Sebastian Bach, *The Passion of Our Lord*. The singing of this oratorio is now a traditional feature of the Cathedral worship on Passion Sunday of each year. Edgar Danby, organist of the Fort Street Presbyterian Church, played the organ accompaniment, and a stringed orchestra under the direction of Ioan Ursulescu also provided musical background. Soloists included Lois Johnson Chapman, Helen Kennedy Snyder, Thomas Caleb Evans, and John Duncan Renton. The junior girl choristers sang the treble chorale which occurs in the opening double chorus.

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Miscellaneous

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Diocesan School Has Series of Leaders

Sections of Three Courses in Boston Educational Effort Led by Different Speakers

BOSTON—A succession of different leaders for three of the courses of the diocesan school, which closed its eighth session on April 2d, has been a distinguishing feature of this important part of the educational curriculum in the diocese of Massachusetts.

The Christian Teaching of Eternal Life has been presented in the form of lectures at the 5:10 P.M. Evensong in the Cathedral Church of St. Paul by the Rev. Dr. James Thayer Addison, the Rev. Messrs. Robert A. Miller, John R. Dallinger, Ernest M. Paddock, Henry McF. B. Ogilby, and the Very Rev. Dr. Philemon F. Sturges.

The course on Christian Biography has been based on biographies of Ann Hutchinson, Bishop Charles Gore, William James, Bishop Schereschewsky, John Wesley, Oliver Cromwell, and Bishop Phillips Brooks,

presented by the Rev. Messrs. Carroll Perry, John S. Moses, Dickinson S. Miller, and James A. Muller; and Dean Henry B. Washburn, Prof. William C. Abbott, and Bishop Sherrill of Massachusetts. The course on Family Relations, interpreted by clergymen, social workers, and members of the medical profession, has covered The Making of a Home, The Child in the Home, Religion in the Home, The Home and the Church, Economic Aspects of the Home, Making a Home Through Christian Character, The Hygiene of Christian Marriage, and The Achievement of Christian Marriage. Still another course in which the leader, Miss Eva D. Corey, has been assisted by the heads of various organizations for women, was Women's Work in the Church, covering all its aspects in connection with parish, diocese, missions, education, youth, and the making of programs and budgets.

Why Romanists are Informed

CLEVELAND (NCJC)—The *Catholic Universe Bulletin* announces that in the period of 15 days, "Student Crusaders" have turned in 31,706 new or renewal subscribers to the journal, which is the official organ of the Roman Catholic diocese.

Home is Best Preventive of Juvenile Delinquency

BOSTON—"A real home, in the true sense of the word, is the best preventative of juvenile delinquency," said Judge Kenneth D. Johnson speaking at the annual meeting of the Church Home Society, held on March 17th in the home of Miss Rose L. Dexter, Boston. This society, with its large family of children placed in supervised foster homes, is the agency alleviating the needs of children of the Episcopal Church in the diocese of Massachusetts. With its body of Church Home Associates, located in nearly every parish, and its emphasis on the spiritual side of the foster parents' work, the Church Home Society is a leader in its field.

New Flag in Cathedral Triforium

WASHINGTON—Added to the forty-five state flags now hanging in the triforium gallery of the Washington Cathedral, the official emblem of the State of South Dakota was officially presented to the Cathedral on March 15th. Senator William J. N. Bulow, Jr., of South Dakota, presented and Bishop Freeman accepted the flag.



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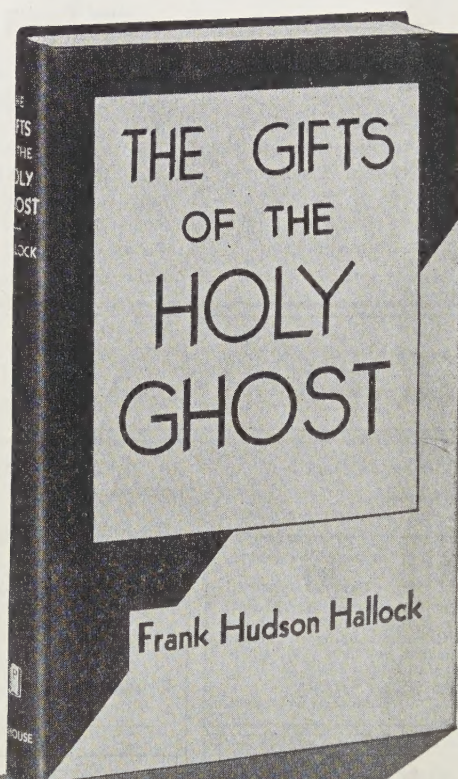
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